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Elements of
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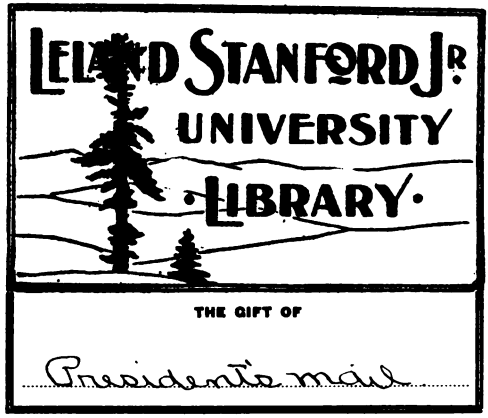
WILLIAM J SHEARER



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MORALS AND MANNERS

OR

ELEMENTS OF CHARACTER AND CONDUCT

BY

WILLIAM J. SHEARER, A. M., PD. D.,

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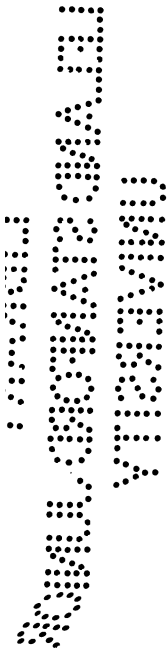

TO
THOSE BOYS AND GIRLS
WHO WISH TO IMPROVE THEIR MORALS
AND MANNERS AND BUILD NOBLE
CHARACTERS
THIS BOOK IS AFFECTIONATELY
DEDICATED.

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PREFACE.

All must agree that the most important duty of home and school is the fixing of right principles of character and conduct. Few will deny that training in morals and manners is of greater importance to the prosperity and happiness of the individual, as well as to the welfare of the state, than is a knowledge of the common branches. In spite of this fact, but little attention is given either in school or at home to systematic instruction in these subjects. Probably the reason for this is the fact that many have not carefully considered their great importance.

Acts involving moral questions are of most frequent occurrence. Facts learned may or may not be used. Moral acts are performed almost every minute of the day, and there is scarcely an intellectual exercise which does not include a number of moral acts. This is especially the case in school. Take, for instance, the boy who goes to the board to work an ex-

ample in arithmetic. If he does as he should, he gives attention to the direction to get ready, rises when the order is given, does not make unnecessary noise, stands as he should until time to start, moves promptly, does not speak to others or interfere with those near him, goes to the proper place, follows previous direction as to matters of detail, erases the work as he should, writes neatly, resists the temptation to copy and many other similar temptations, tells the truth when asked if he has broken any rule, answers questions in a proper tone of voice, returns as he should, and all the time shows evidence of good manners. Thus, with the one intellectual act we have many moral acts. To the one intellectual act we give much attention. To the many moral acts we give but little.

Moral acts are not only the most frequent, but they are also the most important. Other acts may determine reputation. Moral acts establish character. Other acts may seem to aid to success. Moral acts make certain the highest success. Learning may benefit only its possessor. Correct moral habits will be of benefit to many others also. One of talent may shine brightly. One of right morals and conduct will spread sunshine on all sides. The

man of great intellect may dazzle with his brightness, yet spread devastation on all sides. The man of correct morals and goodness of heart will give forth a genial warmth which will comfort and bless wherever he goes.

Moral acts are not only the most frequent and most important, but they are also most difficult to instill. It is comparatively easy to teach most children the fundamental facts of any subject. It is a far more difficult undertaking to teach them what is right and train them to do right because it is right, and to avoid the wrong because it is wrong.

If moral actions are most frequent, most important, and most difficult, surely there is good reason for urging that the elements of morals be taught systematically to every child, both in school and at home.

It will not do to argue that morals cannot be taught except by the unconscious influence of example. To know what is right and wrong is a necessary condition of selecting the right and rejecting the wrong. Without this knowledge there can be no moral act. The ideas of right and wrong, held by all children, and by not a few grown people, are much confused. It, therefore, seems our highest duty to see to it that children are systematically given

that information which will enable them to recognize the right. Having done this, we should do all in our power to train them to select the right because it is right.

Manners rank only second to morals as an element in personality. Manners, indeed, act more quickly than morals in our intercourse with others, as they at once attract or repel. It is most unfortunate when a good and trustworthy character is marred by rude manners. Success in life is hindered by these grave faults, even when all the underlying qualities are noble. Attention to the rules that make the daily road of life pleasanter to travel, and obedience to the social code which regulates our intercourse with others, give an attractiveness that frequently outranks talent or knowledge. They, therefore, must not be neglected, but should be made part of the regular instruction.

The necessity for better training in morals and manners is daily becoming more apparent to all, and from all sides comes the demand that our boys and girls shall receive proper instruction in these matters which determine character and conduct.

For the purpose of meeting this demand this book has been prepared. It is not offered

as a substitute for, but rather as supplementary to that indirect and irregular instruction which is given in all of our best schools and homes.

W. J. S.

Elizabeth, N. J., Dec. 25, 1903.

CONTENTS.

I.

CHARACTER.

The Importance of Character—Character as Property, Power, Success—Being and Doing—Necessity of Obedience—The Four Cardinal Virtues—Maxims—Questions and Suggestions 15

II.

COURAGE.

Physical and Moral Courage—Courage to Work—Courage to Persevere—Courage to Speak the Truth—Courage in Self-Reliance—Courage to Resist Temptation—Enthusiasm and Energy—The Coward and the Brave Man—Maxims—Questions and Suggestions 24

III.

JUSTICE.

Truthfulness — Honesty — Reverence — Self-Respect—Love—Unselfishness — Forgiveness — Punishment—Patriotism—Kindness to Animals—Maxims—Questions and Suggestions 34

IV.

SELF-CONTROL.

Power of Self-Government—Control of the Temper—Control of the Tongue—Control of the Appetite—Self-Control in Pleasure—Self-Control in Expenditure—Maxims—Questions and Suggestions...52

V.

PRUDENCE.

The Value of Experience—Foresight and Watchfulness — Carefulness — Accuracy — Promptness — Punctuality—Good Judgment—Tact—Thrift and Economy — Cheerfulness—Self-Knowledge—Maxims —Questions and Suggestions 61

VI.

WILL-POWER.

Symmetry of Character—The Will the Central Force—Will-Power and Courage—Will-Power and Justice—Will-Power and Self-Control—Will-Power and Prudence—The Will as a World Force—The Training of the Will—Maxims—Questions and Suggestions 78

VII.

HABIT.

Nature of Habit—Habit Becomes Second Nature —Habit and Will-Power—Habit Economizes Force —The Importance of Habit in Society—The Effect of Lack of Habits—How to Form Good Habits—How Habits may be Changed—Questions and Suggestions 88

VIII.

COURTESY AND MANNERS.

The Value of Courtesy—Manner an Indication of Character—Courtesy a Refining Influence—The Outward Expression of Courtesy—Importance of Social Usages—Evils of Rudeness—How to Acquire Good Manners — Maxims — Questions and Suggestions 99

IX.

MANNERS AT HOME.

Influence of the Home Life—Courtesy to Parents, Brothers and Sisters—Courtesy to Servants—

Courtesy to Guests—Carefulness and Punctuality—Importance of Good Manners—Some Rules for Behavior at the Table—Maxims—Questions and Suggestions 113

X.

MANNERS IN PUBLIC.

Our Standards Shown in Our Manners in Public—Attracting Attention on the Street—Greeting Acquaintances—Manners in Traveling—Manners in Church—Manners in Places of Amusement—Maxims—Questions and Suggestions 124

XI.

MANNERS IN SCHOOL.

Courtesy the Basis of School Regulations—Courtesy to Teacher and Classmates—Rude Personal Habits in School—Rudeness in Speech—Unjust Criticism—Interest in School Organizations—The School Virtues—Effect of Bad Manners in School—Maxims—Questions and Suggestions 135

XII.

MANNERS IN BUSINESS MATTERS.

Courtesy in Business—Good Business Manners in Everyday Life—Paying Bills—Business Letters—Shopping—Cheating in Trifles—Borrowing—Maxims—Questions and Suggestions 144

XIII.

MANNERS IN SOCIETY.

Social Regulations Necessary—Calls—Talking and Listening—Behavior—Gossip to be Avoided—Modesty and Good Temper—Making Visits—Cards and Invitations—Some Helpful Cautions—Value of Genuineness—Maxims—Questions and Suggestions....153

XIV.

PERSONAL APPEARANCE AND HABITS.

Cleanliness—Dress—Personal Tricks—Awkwardness—Care and Training of the Voice—Voice and Speech Indicate Character—Cultivated Speech—Slang—Importance of Early Training—Maxims—Questions and Suggestions 166

XV.

HEALTH.

Good Health the Basis of Effective Work—Proper Food—Evils of Stimulants and Narcotics—Cleanliness—Exercise—Necessity of Rest—Maxims—Questions and Suggestions 180

XVI.

SELF-CULTIVATION.

Two Kinds of Education—Training Must be Symmetrical—Moral Cultivation—Intellectual Cultivation—A Love of Nature—Books as Friends and Helpers—Trashy Books Should be Avoided—Novels and Poetry—Too Much Reading Harmful—Moral Influence of Books—Love of Beauty and Harmony—Refinement in Speech and Manners—Maxims—Questions and Suggestions 190

XVII.

THE DUTIES OF CITIZENSHIP.

Importance of Training for Citizenship—Patriotism—The Idea of Citizenship—Duties to the Home—Duties to the Community—Duties to the Nation—Maxims—Questions and Suggestions 205

I.

CHARACTER.

The Importance of Character.

When we try to discover what, more than anything else, has civilized the world and lifted men above the condition of savages, we find that it is character. The men who make the world fit to live in are those who exercise will-power and self-control, who work industriously and willingly, who are honest and just. Such men are always respected by their fellow-beings and become the leaders of others.

It is not necessary to be a great genius in order to have the best of all possessions,—a good character; for the highest we can attain to in this life is merely to do our duty, and that is within the reach of every one. "As there is nothing great in the world but man," said William M. Evarts, "there is nothing truly great in man but character." Genius and talent may be admirable, but without character they cannot claim respect, or be of permanent good to the world. In fact, great intellectual or artistic ability is often found in connection

with a very low moral character, which may lead to intemperance, dishonesty, or injustice. Neither does a good character always belong to the one who has much money, great as is the power which money puts into the rich man's hands; for money may bring a great deal of evil with it in its temptations to laziness and vice.

Character as Property, Power, Success.

Character itself is property. It is the best of all possessions. It will insure an honorable reputation. It will enable one to live honestly and independently.

Character, too, is power. It has been called "the diamond that scratches all stones." The really best men will always stand first in a community. Their opinion will be sought, and will help to mold the opinions of others. No one can estimate the influence exerted by a man known to be thoroughly honest, courageous, and sensible, even if his worldly possessions are not great or his learning profound. If in addition to a good and strong character he possess wealth, it is well; but, without this, he may still be a power in his own neighborhood, or even in the state and the nation. His character acts as a kind of mysterious force,

like a loadstone, and will draw toward itself all that is good and noble within reach. He will thus make others better by the magical influence of goodness and reliability.

Again, character is success. The great majority of people can never be famous, because the gifts and opportunities that bring fame are rare; but each one can make his life successful, if he honestly uses the powers with which he is endowed, and lives up to the best that is in him. The whole of a successful life is summed up in doing one's duty faithfully, and the best qualities to have are those which, though perhaps not brilliant and fine, will last longest in everyday use. Great and striking talent often brings great temptations, and thus it may become a source of weakness rather than of power, of failure rather than of success.

To attain the highest ideal of life and action is certainly to attain success; and a lofty character is simply this ideal realized. The highest success is to achieve immortality. Whenever character comes out in speech and action, its influence is passed on to other minds and to future years, and thus it lives forever.

Being and Doing.

In the grammar of life the most important

verbs are "To Be" and "To Do"; to learn to conjugate these properly in the varying moods and tenses of life is to build up character on the truest foundation. These two little words cover our whole duty to ourselves and to our neighbor. To be unselfish, strong, pure, just, and kind, will lead to doing brave, noble, and loving deeds.

If a good character is the result of a faithful performance of duty, it is very necessary that we should be able to see our duty clearly, and have the will-power and the ability to do it. Proper conduct of life and a good character cannot be obtained unless we possess two things,—a knowledge of right and wrong, of what we ought and ought not to do, and a disposition which will lead us to admire and love the right, to hate and avoid the wrong.

To see one's duty clearly, knowledge of right principles is necessary. This knowledge must be acquired at first from parents or from teachers. Then, when the right can be distinguished from the wrong, when correct principles have been thoroughly taught, when training and guidance have made the performance of duty habitual, we may be left to decide questions of morals for ourselves. Thus, sturdy and self-reliant characters will be de-

veloped, unless there exist some native defect in will-power or in moral perception.

Necessity of Obedience.

In order that a child may be so trained to habits of duty that they shall become virtues in his character, it is necessary to inculcate and enforce obedience, which is the first law of the universe. Nature insists sternly upon obedience to physical laws. The family, the school, the state, must have from their members obedience to the moral and civil law; else their object will be defeated, their very existence will be threatened, and anarchy and ruin will result.

The laws laid down for the government of men in society are not arbitrary, but are the result of centuries of experience. They express what the sense of mankind has found will best secure the happiness of all. Since we cannot live by ourselves, but are constantly brought into contact with others, obedience to the laws laid down by the state, and to the moral code derived from the principles of right and wrong, is absolutely necessary.

It is in the home that the great lesson of obedience must first be learned. Here, where love makes the conditions pleasanter and gives

confidence in the rulers, prompt, implicit obedience should be well learned. The training in school carries the lessons in obedience a step farther, and introduces the child to a wider form of community life, where, under trusted teachers, and still in a personal relation to his rulers, though less intimate than in the home, the drill in right habits goes on. By this drill the child is fitted for the society of which he is to be a member, and for obedience to the laws of the state of which he is to be a citizen. A family where the children are disobedient, a school where insubordination interferes with work, a state where the laws are violated with impunity, are not worthy the name of organizations.

An early training in obedience is, in itself, the best preparation for independent action later in life. Only he who has learned to obey can hope to command successfully. He who has not learned this lesson is almost certainly doomed to moral failure.

The Four Cardinal Virtues.

When we try to enumerate all the virtues that go to make up a noble character, we notice four that stand out prominently. Around these the other qualities cluster. We call these

four qualities the cardinal or chief virtues. No character can be considered worthy which is lacking in any of them.

If we trace the word cardinal back to its origin, we find that it comes from the Latin word "cardo," which means a hinge. The name is especially suitable for these qualities, as on them hinge the great doors of our characters, which open and close to the world. Through those doors outward influences pass in or are excluded. Through them our acts go forth, or by them are restrained. On the compass, too, we note the cardinal points, marking the great divisions of the complete circle of the horizon. Thus we may mark out the great virtues which indicate the circle of a complete character, and in the intervals we may note the subdivisions of the minor virtues.

These four great character hinges, these four points on our life-compass, these cardinal virtues, are Courage, Justice, Self-control and Prudence. We may use other names, and call them Fortitude, Right-dealing, Temperance and Wisdom, or Common Sense. We shall see how the other elements of character group themselves around these, and connect them into one great circle where strength and beauty are found in equal proportion.

MAXIMS.

Duty is the path of safety.

Conduct creates character.

Character is educated will.

Character is power and influence.

He is not great who is not truly good.

The path of duty is the way to glory.

Character is what we are in the dark.

Duty should be above all consequences.

A man's character is the reality of himself.

Obedience should be the child's earliest lesson.

Obedience is not only our duty, but our interest.

True obedience neither procrastinates nor questions.

The great hope of society is in individual character.

Character makes friends, draws patronage and support.

Good actions elevate us, and we are our own masters.

To learn obeying is the fundamental art of governing.

An injury done to character is too great to be estimated.

No one can cheat you out of ultimate success but yourself.

Obedience is wedded to safety, and is the mother of success.

The end and aim of all education is the development of character.

The secret of success is embracing every opportunity of seeking noble ends.

Questions and Suggestions.

What has been the chief civilizing force in the world? Show that character is a greater force than talent or wealth. What three things are secured by a good character? What is the sum of a successful life? How is character related to duty?

What two things are necessary to proper conduct of life? How is the requisite knowledge to be acquired? Why is obedience important? Why are laws and precepts to be obeyed? How is the child trained to obedience?

What is meant by cardinal virtues? Why is the name appropriate? Give some examples of men who are influential through their character. Have you known or met any such? Why should you choose to have a good character rather than wealth without a good character? Learn five maxims.

II.

COURAGE.

Physical and Moral Courage.

The first quality, that which gives to the character the firmness and strength necessary to make success assured, is courage. This means not only the physical courage which was once regarded as a man's chief qualification and his title to the respect of others. The energy which feels a joy in facing bodily danger is still always admirable and often necessary; but the days are long since past when physical bravery and virtue meant the same. We recognize now, in our more civilized era, other virtues, other forms of bravery than the strength displayed in battle or the hardihood shown in conflict with the forces of nature. Physical courage now yields, in importance, to the moral courage, which is often harder to practise, and which, unknown as it generally is to the world, does not meet with the applause which hails the popular hero of the battle-field or the rescuer of those in danger.

Let us look at the forms this moral cour-

age may take, and see how large a part it plays in the development of character and in the securing of success.

Courage to Work.

First, it requires a great deal of courage to work. It is hard to overcome the natural tendency most of us have to take things easy. We form many excellent resolutions, and we make many fine plans, but, because of the effort involved, we lack the moral courage to carry them into practice. Our great deeds generally remain undone because of our laziness.

We are very likely to think of the necessity of work as an evil; but work in a reasonable degree is absolutely essential to the development of a worthy character. Our greatest thinkers have seen this clearly, and have preached the gospel of work as a cure for the vices that so degrade human nature. "Blessed be drudgery"; and though it may seem hard, yet our success depends more upon our capacity for work than upon any other one element. And this capacity for work means not only physical vigor, strength of muscle, and quickness of mind, but also moral courage. The courageous nature is not dis-

mayed by hardships, not drawn aside by pleasure. He feels sure that he can conquer difficulties, and his confidence in himself, his bravery in work, bring him victory and success.

Let us, then, not be afraid of work. It is the law of our being to work. It is the very condition of the enjoyment of life. Whatever is great and good in the world is its product. The duty of usefulness in the world, of work from each one according to the measure of his strength and ability, is one of the most binding in the moral code. The world is no place for idlers. The rich seeker after pleasure, the wretched tramp on the highway, are alike mere unhealthy fungus growths upon society. Men of character, of purpose, of ambition and aspiration, feel a contempt for idleness and uselessness. President Roosevelt has put before us an example of successful work in many lines, whereas, had he chosen, he could have lived a life of indolent pleasure.

Courage to Persevere.

Closely connected with the idea of work is that of perseverance, the power of sticking to one's task until it is finished. Intermittent effort, changeableness, bring only unsatisfac-

tory results. The work must be steady. "Diligence is the mother of good luck," says Franklin. Steady industry, plodding perseverance, will bring success to one of very moderate gifts. Such success is frequently denied to one who can do more rapid and brilliant work for a little while, but who is unwilling to apply himself steadily. The courage to work perseveringly is in itself a great gift, yet it is one that can be cultivated.

Courage to Speak the Truth.

Again, truthfulness often requires moral courage of the highest order. To tell the truth when we know we shall be punished in consequence, to speak out openly when such openness will make us unpopular, is not easy. Many who would not shrink from personal danger or physical pain will shrink from telling the truth, if it will make them appear ridiculous. Yet it is truthfulness that holds society together. It is truthfulness that marks the character of the gentleman. Surely the courage that will enable us to speak out truthfully in the face of threats, or unpopularity, or ridicule, is one of the noblest traits.

Courage in Self-Reliance.

Self-reliance, too, springs from courage.

We must learn not to call upon others, but to depend upon ourselves. This self-dependence, this independence, whichever we choose to call it, is an essential element of a strong character. The courage to be ourselves, the courage to form our own opinions, the courage to stand alone, if need be, in defence of those opinions when we feel them to be right,—this is something which all should cultivate.

We should not need to be constantly helped and braced up by others; if we do, we become a mere shadow of another, and that is surely not an enviable position to occupy. A weak, faltering man lives without respect, and leaves no mark upon the world. A strong, self-reliant spirit is an inspiration to others while he lives, and his memory is like a shining beacon-light in the world.

Courage to Resist Temptation.

Courage is also needed to enable us to resist temptations that may assail us. Almost all vice is the result of cowardice. Men know well enough what is right, but they fail to do it because of lack of courage. The weak, limp nature is at the mercy of every tempter. The courageous nature is able to stand firmly on his own feet, to say "No," promptly and

decidedly when questionable pleasures try to draw him from the path of duty.

Enthusiasm and Energy.

Enthusiasm, energy, strength and independence, these great qualities all result from courage. They are the qualities that inspire others as well as the possessor of them, and make a man a leader of other men. "Nothing," says Bulwer, "is so contagious as enthusiasm. It is the real allegory of the fable of Orpheus; it moves stones and charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it." And Emerson testifies, "Every great and commanding movement in the annals of the world is the triumph of some great enthusiasm. Nothing great was ever achieved without it."

This enthusiasm is merely courage, hope, and live interest carried into action. Without it we become mere useless dead wood in the world. Not a single step has been taken in the progress of humanity, in improvement in government, exploration, education or invention, that has not been taken courageously in the face of opposition. Not a single truth has been accepted without a fight. Not an atom has been added to knowledge except by brave

souls who were courageous enough to sacrifice themselves in its behalf.

The Coward and the Brave Man.

The brave man is the great-minded man. The cowardly man is little-minded and contemptible. Not only does cowardice make a man despised by others, but it makes himself uncomfortable as well. There is no such miserable feeling as fear. Pain does not make one half so wretched.

If we boldly go forward and cast fear aside, the terrors will vanish as we approach them. The work will prove enjoyable. Truth-telling will give us peace of mind and secure us the respect of others. Self-reliance will make us strong leaders. Resistance to temptation will keep us from viciousness. And, while reaping all these advantages, we shall also have the consciousness that we are doing the right and obeying the highest commands laid upon men.

Maxims.

None but cowards lie.
Sloth is the nurse of vice.
Foolish fear doubles danger.
Good men have fewest fears.

Fear springs from ignorance.

Enthusiasm is the soul of work.

Conscience is the basis of courage.

Work wields the weapons of power.

Don't waste life in doubts and fears.

Truth fears nothing but concealment.

It is better to wear out than to rust out.

Victory belongs to the most energetic.

Perseverance gives power to weakness.

A courageous man never wants weapons.

Courage is a proof of an exalted character.

The real difference between men is energy.

Intrepid courage is the fountain of victory.

Earnestness is the devotion of all the faculties.

With perseverance one surmounts all difficulties.

Of all base passions, fear is the most accursed.

Every successful resistance to temptation is a victory.

Half our fears are baseless, the other half discreditable.

Truth is the spring of heroic virtue, and knows no fear.

A man who teaches his children to work gives them a fortune.

Courage should be directed by skill, and skill armed with courage.

Courage consists not so much in avoiding danger as in conquering it.

Great works are performed, not by strength, but by perseverance.

A lazy man is of no more use than a dead man, and he takes up more room.

Industry keeps the body healthy, the mind clear, the heart whole, and the purse full.

Moral courage is of higher origin than physical, as it springs from consciousness of virtue.

QUESTIONS AND SUGGESTIONS.

What does courage mean? How is courage related to work? Compare the idler with the useful man. What is the effect of perseverance on success? How is courage connected with usefulness? How is the self-reliant man superior to the faltering one? How will courage prevent viciousness?

What inspiring qualities spring from courage? What has enthusiasm done for the world? Contrast the coward and the brave man. What will be the effect of courage on ourselves and our work?

Give some notable examples of physical courage

that you have read of. Some that you know of personally. Can you give any examples of moral courage? Have you seen any evil results of being "afraid of work"? Have you ever known of lying caused by cowardice? Of truth-telling in face of punishment or ridicule? Learn five maxims.

III.

JUSTICE.

If we reflect on the nature of courage, we see that it is concerned mainly with the development of the individual character, and gives the impulse toward individual action. Only indirectly does it reach out into the lives of others. We come now to the great cardinal virtue that shows itself mainly in our dealings with one another, and regulates our relations to other beings. This virtue is justice, or right-dealing.

Truthfulness.

Under justice may be grouped many virtues, the first of which is truthfulness. Truth sees things exactly as they are. It is the reality of existence. To be exact and accurate in our statements implies exact and accurate knowledge. "Truth is the beginning of every good thing." It is the very salt of character that preserves it from corruption. It is not easy always to speak the exact truth. Sometimes we see or hear things wrongly, and thus, through ignorance, give an incorrect report,

which misleads others. Sometimes fear hinders us from speaking out when we have done wrong, or when we know that what we say will meet with disapproval. Here justice and courage meet, and moral fearlessness in face of punishment makes the worthy and noble character.

But in deceiving others, or in withholding the truth from them, we are doing them an injustice. Especially is this the case if silence or deception will cause others to be suspected or blamed. Every form of deception and lying is base and mean, whether the lie is direct and open, whether it is conveyed in a look or motion, or whether it is implied by silence. The meanest, lowest form of all lies is that which comes from malice and spite.

Insincerity is a paltry form of deception. We try to please others to get their good opinion or their good-will, or we wish not to hurt their feelings. We utter false compliments. We smooth over unpleasant facts. We promise one thing and do another. We are one thing to our acquaintances' faces, and another thing behind their backs. All these forms of deceit are violations of the principle underlying justice, that of righteousness, or right-dealing with our neighbor.

Slander and scandal, the products of half-knowledge and suspicion, are most harmful kinds of deception. Even when merely thoughtlessly repeated they are a gross injustice, in that they help to rob others of their precious property, their good name and reputation.

Honesty.

The word honesty indicates another form of justice. The honest man is one who will not deprive a fellow-being of the most trifling amount. He will render up to the last fraction what is due, even when he might escape such payment and still keep his reputation clear. He will carry out a contract to the minutest detail, even when the agreement is not set down in writing, or when the fulfillment of it will entail personal loss. He maintains the standard of goods or workmanship rather than lower it for gain. His "word is as good as his bond." He is honest in his secret heart as well as before the public.

He does the right because he loves it, not because the law requires it, or because it is the best policy. He is the man of integrity,—a word which in its original meaning stood for "wholeness" of character. The thoroughly

honest man is in a state of "wholeness" or "health," and has made the desire to deal righteously the guiding principle of his life. He has a high sense of honor which makes him deal honestly with himself as well as with others, and which keeps him from meanness even when he would profit by it. He has such an intense self-respect that unfair dealing, baseness, and wrong-doing, even when he is safe from detection, are impossible to him. He fears no inspection of his conduct; he can look people fearlessly in the face.

In the business world honesty is especially necessary. It is here that the greatest temptations to dishonest gains present themselves. It is here that the severest trials are to be met and overcome. In work and in games thorough honesty not only makes the work profitable and the play enjoyable, but it is the best preparation for after-life. Every dishonest act, every mean advantage taken, is a stain upon the character, a smirch of defilement from which we should shrink in disgust. Said the great emperor Antoninus: "Resolve to live no longer than you can live honestly; for it is better to be nothing than to be a knave."

Reverence.

As justice requires the giving of what is

due to others, and condemns as unjust any withholding of such dues, any lack of reverence for admirable ideals, any want of respect for those in authority or for the opinions of others, must be classed as a violation of justice. Respect is due to those placed in official positions, to parents and teachers, and to the aged; and justice demands that this requirement should be met. Any irreverence for sacred things, any disrespect toward rulers, whether in the nation, the family, or the school, shows a want of proper sense and feeling.

This lack of reverence or respect is especially charged against American youth, and we should therefore make an effort to rid ourselves of such an unpleasant trait. Wherever seen it is a most disagreeable exhibition. It indicates ignorance, conceit, and selfishness in the mental and moral makeup. It is in the worst possible taste. It leads to the worst violations of good manners.

And this disagreeableness is but the least part of the evil. Our criminal records show that many of the terrible careers of sin that startle us when brought out in the courts have begun in disrespect for parents, have grown into open defiance of law, and have ended in the penitentiary or on the scaffold.

The habit of reverence toward all that is great and noble in ideals, should therefore be diligently cultivated. High standards are thus held before the mind; admiration for the good and noble becomes one of the governing principles of life. We learn to gauge our own attainments and virtues by those of higher excellence, and so, seeing our own shortcomings more clearly, we make a juster estimate of our own worth and importance. Reverence, not force, underlies all true obedience; it is the cornerstone of human excellence.

Self-Respect.

This sentiment of reverence for high ideals will show itself not only in our actions toward others, but in our feeling toward ourselves. It will lead to a lofty self-respect which is the basis of true manliness, and makes us ashamed to do anything unworthy. It is the right kind of pride, not the wrong kind, which makes comparisons with others and looks down upon them. Neither is it vanity, which finds its chief delight in gaining the good opinion of others.

Self-respect is independent. It is a safeguard against many unlovely traits of character, against envy and spite, against dishonor

in any form, against all impurity and uncleanliness of body or mind. It sets a lofty standard of conduct; it is an incentive to the highest good.

Love.

Another form of justice is found in love for others, with all the beautiful examples of it in unselfishness, kindness, benevolence, forgiveness. Justice requires not only that others should never be made unhappy by our thoughtlessness and misconduct, but also that we should actively try to add to their happiness by deeds of kindness. It is love that inspires these deeds, and that adorns character in many ways to our own well-being.

Think how many of the virtues spring from love! "The greatest thing in the world," the late Henry Drummond called it; and he takes St. Paul's celebrated analysis of the same virtue, and notes a long list of noble qualities, which he terms "the spectrum of love." Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity,—these form the band of glowing colors that make up the white light of love.

Love requires that we obey the Golden Rule, and "do to others as we would that they should do to us." It will make us sympa-

thetic and able to "put ourselves in another's place," and to appreciate his difficulties and trials. We shall better understand his point of view, even if it be opposed to our own; we shall be more just in our judgment and treatment of him. Love will prevent harsh criticism; it will keep us from repeating things to the discredit of others.

UNSELFISHNESS.

Justice to others requires that their interests should be regarded as if they were our own; that selfishness should disappear, and unselfishness be the rule. So much misery is caused by unkindness, so much unhappiness brought into others' lives by selfishness, that these faults must rank among the worst forms of injustice and wrongful dealing, even if those guilty of them do not overstep the bounds set by human law.

The divine command "Love thy neighbor as thyself," is a still higher law, which every noble and upright character will recognize as binding, and will try to live up to. This recognition of the higher claims of right-dealing with our fellows will lead us to acts of helpfulness to those in need; to a benevolent spirit that will render assistance to the poor

and distressed. Those who are less favored than we are in talent or opportunity or wealth, those who have been unfortunate, demand our sympathy, our love, our help, our personal consolation when we can give it.

Justice demands that sympathetic words should be spoken, that personal service should be gladly rendered to those in trouble; and that practical aid in employment or money should be offered, if in our power, when such help is needed. And in doing this, we should remember that that help is most just which enables the unfortunate one to keep his self-respect, one of his most valuable possessions. Hence, it is better to offer work to the needy than to offer money.

Personal service, too, is often more acceptable than cold charity in cash, for human love goes out with the service.

Forgiveness.

One form of justice we are often reluctant to practise,—that is, forgiveness for injuries done us, or for slights put upon us. Those who cheat us out of our property, who slander our good name, who purposely do us bodily or social harm, we feel deserve but little from us. Yet a generous spirit will overcome even natural resentment; and we shall be fair in our

treatment of offenders, and helpful to them when they need assistance.

If bitter memories are allowed to linger in our minds, and angry feelings are cherished, we become moody and unhappy. In such a temper we are always in danger of committing some wrong act, and thereby descending to the level of our unworthy enemies.

"Love," we are told on the highest authority, "suffereth long and is kind." To love our enemies, to do good to our persecutors, are directions which, though seemingly hard, not only touch the high-water mark of the noble spirit, but in the end bring greater comfort than a retaliation which satisfies a lower standard of conduct.

Punishment.

This forgiveness of enemies does not hinder, however, the just punishment of offences. Justice demands that sin shall be proportionately punished, with the double end in view of reforming the evil-doer, and of protecting others from similar misdeeds in the future. The idea of spite, of "getting even," should not influence the decision as to the punishment to be inflicted.

Those who have stolen from us or at-

tacked us should be brought to justice, unpleasant though such prosecution may be, else we become accomplices in the wrong-doing, and encourage it in other cases. We become, through weakness or cowardice, agents for the defeat of justice.

Our voice, too, should always be lifted against dishonesty, or vice, or oppression. Our influence should be exerted to punish those guilty of these crimes; yet always it should be the sin which we hate, not the sinner. The punishment which he receives may be severe, yet no personal feeling should be allowed to creep in where it is given.

In school and in society, offenders against right and decency can be punished by refusal to associate with them. Those who cheat and lie, those who are brutal, cruel and vicious, have, by their own conduct, sunk to a lower depth, and justice requires that they stay there in their meanness as long as they are unrepentant and unfitted for life on a higher level.

Patriotism.

Besides the exercise of justice toward individuals, there is a wider manifestation of it which the moral code enjoins. This embraces our duties toward the various institutions

and organizations of government and society, which have done so much toward securing our welfare and our safety. The home, the school, the community, the nation, all deserve and should have our highest gratitude for their benefactions to us; our earnest support for the upholding of their power.

Devotion to the interests of the school with which we are connected is only a just return for the many benefits it has conferred, for the part it has played in our training. Disloyalty to it, disobedience to its rulers, lack of interest in maintaining its standards and supporting its various organizations, athletic or literary, are unpardonable violations of the laws of right.

The seven school virtues enumerated by Dr. White will indicate the ways in which our school patriotism may show itself. These are regularity of attendance, punctuality, neatness, accuracy, silence, industry, and obedience, the last being most important, because including the others. The pupil who fulfils these requirements, and takes a lively interest in all that belongs to the school, is showing not only the affection and respect due to it, but his own self-respect as well. He is at the same time doing his share toward maintaining and in-

creasing the strength and influence of the school.

Justice toward the community in which we live demands that we shall exhibit a keen public spirit. However small our influence may be, we should use it for the public good.

To be indifferent is to show one's selfishness; it is to do an injury to the entire body of citizens. To seek or to use public office for private gain is an aggravated form of dishonesty, and a most flagrant violation of justice.

Patriotism, or love of country, is this devotion to the community carried to its highest degree. Justice requires from us love for our native land. Its honor, its glory, are matters of pride to each individual. In time of danger, men gladly leave home and friends to do their duty as defenders of their country.

In time of peace, other patriotic duties demanding attention are often neglected. Many of those who have reaped most benefit from the peace and security in which they live refuse to go to the polls and vote, and so unworthy men gain power, to be used not for the community or the country, but for their own ends.

Surely justice will require that not

only each individual shall contribute his own personal share of honesty and efficiency to the general good, but that, so far as he is able to influence the choice, only honest and efficient men shall make and administer the laws.

Kindness to Animals.

One other manifestation of justice may be noticed,—the kindness due to dumb animals. They have much to do with our lives, and we owe much to them. Cruelty to them, whether it springs from thoughtlessness or is wickedly intentional, is unjust and ungrateful. In one of any sensibility, the sight of tortured or overworked animals arouses the deepest indignation. For the wretch who wilfully torments or ill-treats a dumb brute, society should have no mercy.

A love for animals will speedily arise if we begin to study their habits, to be interested in their actions. With the more intelligent animals our kindness will be answered with so much affection that "virtue will be its own reward." We shall gain in pleasure more than we give in the interests of justice.

Maxims.

Love begets love.

Love is sympathy.

Love thy neighbor as thyself.

Man's first duty is to forgive.
Prefer loss before unjust gain.
Truth travels in straight lines.
Above all things respect yourself.
Truth is the handmaid of justice.
Charity covers a multitude of sins.
Paradise is open to all kind hearts.
To err is human, to forgive, divine.
Only the brave know how to forgive.
The noblest motive is the public good.
No one can disgrace us but ourselves.
Justice awards to every man his own.
Men should show charity to offenders.
Nothing is profitable which is dishonest.
An honest man is the noblest work of God.
If nobody loves you it is your own fault.
Reverence is the crown of moral manhood.
All effort for others' happiness benefits us.
He who has no charity deserves no mercy.
In forgiving a man we become his victor.
Fire and sword do less damage than gossip.

Honesty is the best policy, and maketh rich.

He that hopes to be forgiven must forgive others.

The object in punishment is the prevention of evil.

To pity distress is human; to relieve it, Godlike.

Good weight and measure are Heaven's treasure.

Justice is the ligament that binds society together.

Envy has no other quality but to detract from virtue.

If all men were just there would be no need of valor.

Kindness is the golden chain that binds society together.

Forgiveness saves the expense of anger and the cost of hatred.

Kindness is a noble and effective weapon, for it strikes the heart.

Truth is the foundation of all knowledge and the cement of society.

Treat a slanderer with contempt, for there is no cure against his bite.

The proof of being born with great qualities is to be free from envy.

He who circulates a scandal is nearly as base as he who originates it.

He who deserts truth in trifles should not be trusted with important affairs.

Nothing redounds more to a man's credit than the practice of justice by him.

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What is the effect of practising the virtues of forgiveness?

What is the double object of punishment? Why should we see that wrong-doers are punished? How may those who show themselves unworthy be punished in school or society? What duty does society enjoin toward the organizations of society? Why should we be devoted to the interests of our school? What violations of school patriotism can you mention? What are the school virtues? What is our duty toward the community? What is patriotism? What are its chief duties? What does justice require in our treatment of animals?

How may the virtues of honesty be shown in school? How can honesty be shown in the construction of houses, or in other practical work? If one has done wrong, what is the best course? Have you known any instances where it was hard to tell the truth? Is it ever right to lie or deceive? How may a selfish person remedy his selfishness? Why is the indiscriminate giving of money to beggars unjust? Show that punishment may be given in love.

Mention some ordinary opportunities for showing kindness. How is the doer of a kindness benefited by it? How do animals differ from human beings in mind? Is it right to use dead birds as ornaments on hats? What do you think of the practice of docking horses' tails? What can you do to show your school patriotism? Learn ten maxims.

IV.

SELF CONTROL.

Power of Self-Government.

The idea of self-control, or self-discipline, implies that there is within us a power by which we can govern and restrain ourselves. We know that we can decide upon a course of action, can choose between right and wrong, and can prevent ourselves from overstepping certain limits, if we will to do so.

All of us are aware of this power. We unconsciously acknowledge this force that acts within us whenever we use the terms "I" and "me," and thus assert our individuality. Without such power of self-control, we become limp and worthless creatures, drifting hither and yon, like a rudderless boat, the mere sport of circumstances and the victims of temptation. By this power we can keep all our actions within bounds, so that no one propensity shall be allowed to interfere with our well-being as a whole. Our actions will be guided by reason, and all excess in expression of emotion, or in gratification of desire will be avoided.

This avoidance of excess is often called temperance, and the virtue of self-control was formerly known by this name. But the word temperance has, of late, been so restricted in its application to one form of self-control that to many it has acquired a special meaning. It is better to restore its former significance, and to bear in mind the ancient command, "Be ye temperate in all things."

In obedience to this command, we should train ourselves in watchfulness, that we may check any excess at the very outset, and thus keep the dykes up, as it were, against damaging tides of emotional excitement. Some of the weak points especially in need of strengthening may be mentioned.

Control of the Temper.

Our tempers frequently, if not watched, get the better of us; and harshness and anger rage unchecked, doing injury to ourselves and others. In other dispositions, grumbling and discontent gain the sway, and a sour, cheerless frame of mind makes the grumbler and every one near him unhappy. A cheerful disposition can be cultivated by watchfulness and self-control. Serenity, poise, composure—so restful and attractive—will be acquired, our work

will be better done in consequence, and our associates will be happier.

Control of the Tongue.

Our tongues, too, need the lesson of temperance continually. Many are the culprits when we come to intemperate language. Many are the victims. It is, perhaps, not too much to say that intemperance in talk, as it shows itself in foolish talking and jesting, slander, gossip, and spiteful remarks, scolding, violence, threats, profanity, and lying, has been almost as prolific of evil as the intemperance in drink, which is recognized by all as a dangerous vice.

Indeed, one plain-spoken observer groups the two together, and says that "nine-tenths of the trouble and wickedness in the world comes from opening the mouth, either to let words out, or to take drink in"; and he recommends as the first test of self-control, and the requisite of success, the ability to keep one's mouth shut. The more we consider, the more we shall acknowledge the wisdom of this homely advice.

Control of the Appetite.

No one in this enlightened age will need to be told of the awful evils resulting from

lack of self-control in the use of strong drink. The evils are too manifest, the teaching on this subject too general and thorough for anyone to go astray through ignorance.

Another form of intemperance in appetite also claims many victims,—intemperance in food. Though this form may not bring direct misery upon others, or fill our prisons with criminals, as does drunkenness, yet the violation, through lack of self-control of the laws of hygiene in diet, is the cause of many dangerous and fatal maladies, and is productive of much pain and wretchedness. The diseased bodily conditions affect the temper and affections, and much moral evil follows.

Self-Control in Pleasure.

In this modern era the value of rest and recreation is everywhere recognized, and exercise is felt to be necessary to our health, and a means of fitting us to do more effective work. Yet in this very general interest in sports and entertainments lies the danger that they will be immoderately indulged in,—that we shall become intemperate in our amusements.

The game that is played or witnessed with feverish excitement, the athletic exercise that is prolonged until exhaustion comes,

the social pleasure that deprives us of needed sleep,—all these work more harm than good. We suffer from this intemperance in so many ways that we should see to it that self-control has the mastery, and guides and directs our recreations as well as our tempers and appetites.

Any immoderate exercise is a drain on our vitality and a menace to our health. Too frequent attendance at the theatre is a drain on time and a waste of money. Too late hours and too much company not only waste time, but are likely to lead into much temptation, and frequently to a broken constitution.

Self-Control in Expenditure.

Another place for the exercise of self-control is found in the regulation of our expenses. We are to work, not merely for the sake of earning money to spend on present needs, but to lay up something for the future. We should save for the "rainy day" of sickness or misfortune that may come, or for the business opportunity that may offer itself to one with some capital a chance to make a great deal. We should make provision for old age or for those dependent on us.

Now, very many spend all, not on things

that are actually needed, but on extravagant dress or on pleasures of the present moment. Unnecessary things are bought, things still useful are carelessly cast aside, and the money disappears, with nothing to show for it.

Often the evil does not stop with spending the earnings as fast as they are received, but more is spent than is earned; and then debt begins to harass the spendthrift. This, of all things, should be avoided, even at the cost of strict self-denial.

Waste and extravagance may often pass under the names of generosity, yet they lead in the end to care and trouble. Thrift and economy may involve much exercise of self-control, yet in their results they will bring permanent satisfaction and a far higher degree of happiness than indulgence in brief pleasures which we could have denied ourselves.

Without self-control as a guiding principle, there can be no development of character on right lines. It is a primary essential of success. It is an element which is found united with all the other virtues. It means self-mastery, self-discipline, and self-respect; it means the strengthening of all the fibres of the great fabric of character which we are

weaving, on which we shall embroider the deeds which will beautify our lives.

Maxims.

Speech is silver, silence golden.

Feasting is the doctor's harvest.

Gluttony is the parent of disease.

Economy is half the battle of life.

Impatience but augments an evil.

Hasty speeches lead to foolish acts.

The wise head makes a still tongue.

A drunkard is qualified for any vice.

Silence is the eloquence of discretion.

Nothing is cheap that is superfluous.

We should sacrifice pleasure to duty.

A man is a fool while he vents his anger.

Keep cool and you command everybody.

You dig your own grave with your teeth.

When strong drink enters, reason departs.

If a man has a quarrelsome temper, avoid him.

Govern your passions or they will govern you.

The worst of slaves is he whom passion rules.

Many have suffered by talking, few from silence.

Nothing is well spoken or done when one is angry.

He overcomes a stout enemy who controls his anger.

Most crimes are occasioned by the use of strong drink.

Drunkenness places man below the level of the brutes.

The object of education is to learn the art of repression.

A man in a passion rides a horse that runs away with him.

Bad temper is its own scourge, and unfits one for the business of life.

The sole sign of being in his senses is learning to reduce one's expenses.

He who follows pleasure instead of business will soon have no business to employ him.

Questions and Suggestions.

What does the idea of self-control imply? What should we be without self-control? What does it do for us? When should excess be checked? What good will be done by controlling the temper? What harm is done by intemperance in talk?

What evils result from lack of control of the appetite? Why should we be moderate in our pleasures? In exercise? Why should we carefully regulate our expenses? What are the evils of waste and

extravagance? How is self-control related to success?

What harm does a quarrelsome person do to himself? How may a discontented disposition be cured? Have you ever seen trouble caused by too much talking? What evils follow from indulgence in strong drink? Have you ever noticed any bad results from over-eating? Why should early hours be kept? In what ways have you seen useful things wasted? Have you ever wasted anything at home or in school? Learn five maxims.

V.

PRUDENCE.

The Value of Experience.

The fourth great cardinal virtue is prudence, which may also be called wisdom or common sense. It is the common fund of experience gained through the ages, and transmitted to us largely by precepts enjoining upon us certain acts, and setting forth the consequences of disobedience.

Some people are so constituted that they do not heed these precepts until taught by personal experience. For this reason it is said that years bring wisdom. Sometimes this wisdom is gained by observing the conduct of others and its results. Often, alas, it is gained only by travel over a painful road marked by our own errors. Numberless homely proverbs relate to the folly of not learning more easily this practical wisdom of daily life. "Experience keeps a dear school, but fools learn in no other," says Franklin. And again, "Fools learn by their own experience; wise men by the experience of others."

The first requisite of prudence, then, is a

willingness to learn from others. If one thinks himself already too wise to be taught or advised, he is foredoomed to failure. He will never become truly great or good.

Another requisite of wisdom is an acquaintance with other men, with human nature, and with daily affairs. This can be gained only by mingling with others and sharing in the practical work of the world. If we live secluded, we are likely to become selfish and self-conceited; and, of course, can have no opportunity of gleaning knowledge from the broadest harvest-fields of life.

Foresight and Watchfulness.

This knowledge, which is the product of experience and contact with the world, teaches the value of many things which rise into the rank of virtues. Foresight and watchfulness, so opposed to heedlessness, are two of the qualities most necessary for success, not only in business, but in any walk of life.

"Walk ye circumspectly" is a direction which, though hoary with age, is still thoroughly up-to-date. It means the modern idea of progress, yet with one's eyes open, foreseeing the future as far as reasoning power can judge, and keeping a sharp lookout on all

sides. It forbids all lack of thought. It demands that we shall take heed, and act deliberately in all that we do. And this applies to speech as well as to action. We need only listen, and watch other people for a little time, to see how much trouble they heap up for themselves by their hasty and ill-considered remarks, and by their actions without forethought.

CAREFULNESS.

Prudence also teaches the duties of carefulness, system, accuracy, thoroughness, and punctuality. These are all closely allied, in that they demand strict attention to details, and a habit of exactness in the performance of duties. Carelessness is responsible for far greater loss of property and life than viciousness. This is easily proved by examining the causes of the terrible accidents reported daily, of the great disasters in travel which shock us only too frequently. In these cases the carelessness is properly labeled "criminal." In daily life and in minor matters the carelessness, though less openly destructive, is the source of many failures.

"Genius," it has been said, "is merely an infinite capacity for taking pains." If this be true, then it is the part of wisdom to do all

that careful planning and methodical management can do to insure safety and success. No haphazard work, no trusting to luck, can give us satisfactory results in the long run.

No business can be conducted without system and careful oversight. The schoolboy, the housekeeper, the farmer, the writer, the statesman, all must work systematically if they desire to succeed, as well as the manufacturer, the merchant, and the banker. "Order is Heaven's first law," wrote a celebrated poet; it is a law also for all the inhabitants of earth.

Accuracy.

Another mark of wisdom in a well-trained character is accuracy,—"the twin-brother of honesty," as it has been called; though accuracy is a quality much rarer than honesty. Lack of attention in listening to directions, or in observing facts, is the cause of much inaccuracy in subsequent work; "mind-wandering," lack of attention to the work in hand, while we are at it, causes more.

Blunderers are not wanted in any walk of life. A person may have great talent; he may be honest and willing to work; yet if he is habitually inaccurate, he wastes so much time in doing his work over, and causes so much

annoyance to others that success is impossible for him. Lack of thoroughness and too great haste result in poor and inaccurate work. "Doing well depends upon doing completely," says an Eastern adage; one thing well done is worth twenty things half done. "Whatever is right to do should be done with our best strength, care, and faithfulness of purpose"; and this applies equally to study and to business. "The law of worthy work well done is the law of successful American life," says President Roosevelt. The accumulated wisdom of the past has taught us that this is the only kind of work worth doing.

Promptness.

A very notable virtue enjoined by prudence is promptness. A business man understands the value of time, and realizes that literally "time is money." Never should to-day's work be postponed until to-morrow. Never should our pleasure come before business. "On the great clock of time there is but one word—"NOW"; and he who does not seize the offered opportunity promptly, who delays and puts off, is very unlikely to succeed.

Napoleon's military successes were due in great measure to his promptitude. He him-

self said that he beat the Austrians because they did not know the value of five minutes. It is a good plan to do first whatever in our work we dread or dislike the most. Postponement merely makes the task harder. As we should not work in too great haste lest mistakes occur, we should, on the other hand, beware of working intermittently, and waiting until "we feel like it."

Sir Walter Scott gives some sensible advice to procrastinating people: "Beware of stumbling over a propensity which easily besets you—I mean 'dawdling.' Do instantly whatever is to be done, and take the hours of recreation after business, never before it. If that which is first in hand is not instantly, steadily, and regularly dispatched, other things accumulate behind till affairs begin to press all at once, and no human brain can stand the confusion."

Punctuality.

A lack of punctuality, of promptness in keeping appointments, is a most troublesome fault, yet one of the commonest,—so common that an often-used proverb declares that "the punctual man always has to wait." Nothing in the social world so disturbs the harmony that should reign there as the habitual late-

comer. Nothing interferes more with the comfort of others than this vexatious habit. In the business world many a reputation has been ruined by a failure to keep engagements or to meet obligations on time. This fault exhibits so much shiftlessness and selfishness, so much rudeness in its disregard for the time and convenience of others, that strong effort should be made to avoid falling into it.

Good Judgment.

One of the best qualifications for practical daily life is the faculty known as good judgment. This is, it is true, largely a natural gift; but it is also one that can be developed by deliberate use of the reason, and by care in observation. It is a faculty justly held in the highest esteem. It indicates a well-balanced mind. It is what is generally understood by the term "common sense," or by the colloquial expression "gumption."

It means a clear insight into character and motives; a power of comparison and telling good results from poor; a shrewdness in forming opinions and in performing actions; a skill in adapting means to ends. It will prevent all excess; it will warn against all headlong conduct and too hasty decisions.

The lack of this power of judgment has hindered many from reaching success, when talent, courage, honesty, industry, willingness, have been present. Somehow, in spite of all these great endowments, their possessor fails from mere lack of shrewdness in observation, and from inability to draw reasonable conclusions.

In case a natural defect in judgment exists, the sufferer,—for he is a sufferer,—should be the more willing to learn by the experience of others, and to seek counsel from them. Often, alas, his lack of judgment exhibits itself most injuriously to himself in his reckless self-confidence and self-conceit, and in his utter unwillingness to seek or to take advice.

Tact.

When this faculty of judgment is brought to bear in our social relations with other people, and in many of our business dealings, we call it tact. It is a most essential quality to possess if one wishes to live peaceably in the world, and to get along harmoniously with his fellow-men. It is always the part both of wisdom and of righteousness to do this. Little good can be accomplished for others, much danger of failure for ourselves is incurred, if we cannot avoid stirring up antagonism.

This does not mean that honest differences of opinion should not be courteously expressed, or that evil should not be denounced and combated, or that trickery and deceit should ever be resorted to. It does mean that common-sense requires that a due regard be paid to the prejudices of others, and that all unnecessary cause of offense in speech and manner should be avoided.

Thrift and Economy.

Prudence will encourage thrift, and will recommend economy in expenditure. The thrifty man will necessarily exercise foresight in all affairs involving money. Common sense will warn him how risky it is to spend all his income, and save nothing. It will show him how much more risky it is to spend more than his income, and to run into debt. It will enable him to foresee the inconvenience and embarrassment that may ensue when demand for payment must be faced.

All the virtues enjoin thrift,—one of the most important things in securing success in the world. Courage and self-control will give the strength for practising it. Justice will utter its word as to the iniquity of running up bills and keeping other people from getting

their money. Thrift is conducive to self-respect. He who has saved his money has a right to feel independent.

He who has common sense saves for the future, not for a sordid and miserly love of the money itself. His whole heart will not be set upon the accumulation of wealth; he will give liberally and wisely to worthy objects. He will be willing to spend what he can afford in moderate and rational pleasure, and in self-cultivation and improvement. Stinginess and wastefulness are alike abhorrent to the sensible man.

Cheerfulness.

An even and cheerful temper is another mark of true wisdom. The excitable man is rarely prudent. He loses his head; he says things that inflame others and work his own injury; he does not see what is best to be done, and so does the wrong thing.

Uncontrollable anger, so opposed to justice, is also a violation of the principles of common sense. He who keeps a curb on his emotions, who does not give way to excess of feeling, who stands calm and serene in the midst of provocations, difficulties, or dangers, is the strong man who can take his place as a

leader,—to whom others can look with the certainty of being aided.

Washington's calmness under difficulties helped to build the nation. The secret of General Grant's great military genius lay largely in his imperturbable temperament. Lincoln's serene wisdom was what saved the nation in its greatest crisis. With most of us this wise serenity will be needed in the humbler walks of daily life. Prudence will demand that we do not give way to gusts of temper or fits of fretfulness, which so jar and disturb our relations with others.

It will demand, too, that we look always on the bright side, and do not make ourselves and others miserable by worrying over the future. Often we are greatly distressed over misfortunes that we fear will overtake us. This surely is unwise, for if misfortune does come, our anxiety has made us less able to meet it. If it does not come, all our worry has been a waste of energy and a source of unnecessary pain.

Worse than the person who spoils his life by the ferment of worry over imaginary distresses is he who sours his happiness by grumbling and discontent, who sees nothing to approve in others or in his own lot in

life. The habitual fault-finder is a nuisance, and no one with common sense will allow himself to drift into a trait so destructive to his own peace, so sure to bring unpopularity and to hinder all good influence that he might exert. Life is frittered away in trivial quarrels and misunderstandings that might have been avoided, in dreary anticipation of evils that never meet us, in gloomy expressions of dissatisfaction; and it is this worry and discontent that kills people, not hard work.

Says a great French writer: "Most men spend much of their lives in making the rest miserable,"—a most foolish waste of the time given us, a most obstructive hindrance to success in any line of work. A cheerful person avoids all this, and carries with him everywhere a healthful, sunshiny atmosphere that helps to make others better, and that makes more effective whatever he tries to do for himself or others.

Self-Knowledge.

One of the highest precepts of wisdom is the old command, "Know thyself." Prudence will dictate that before we begin any enterprise we should thoroughly examine ourselves, and estimate as accurately as possible our own ability to do the work.

Failures often result from too much self-confidence; and the prudence that will enable us to know our own limitations is a most valuable safeguard. It has been said that "Cæsar knew exactly what he could not do, and therefore was successful to the very close of his career. Napoleon did not know what he could not do, so his brilliant conquests ended only in miserable failure."

On the other hand, a knowledge of our powers and strong points will give self-confidence to carry out our chosen work successfully. Prudence will prevent all self-conceit; it will also prevent all self-depreciation,—a fault as common, though not so conspicuous, as the former. It is one which, in a great degree, hinders enterprise and prevents advance in individuals and in society.

Maxims.

Talent is power; tact is skill.
Opportunities neglected are lost.
People complain from mere habit.
Accuracy first, rapidity afterward.
Negligence is the rust of the soul.
Foresight is better than hindsight.
Promptness is the soul of business.
Care and diligence ensure success.

Wisdom is the right use of money.

A practical head aids any business.

The accurate boy is always favored.

Even the fool learns from experience.

Talent is wealth; tact is ready money.

Judgment is founded upon experience.

Tact supplies the place of many talents.

Industry and frugality produce wealth.

Experience is the best of schoolmasters.

All our knowledge is ourselves to know.

Punctuality begets confidence and respect.

Punctuality is the stern virtue of business men.

Too little forethought is the portion of the fool.

He who is negligent will soon become poor.

Burdens become light when cheerfully borne.

Common sense is knowledge of common things.

Exactness in small duties brings cheerfulness.

Cheerfulness is health; melancholy is a disease.

A peck of experience is worth a bushel of learning.

Never defer till to-morrow what you can do to-day.

Wisdom to the mind is better than money to the hand.

To worry about to-morrow is to be unhappy to-day.

Want of care is more dangerous than want of knowledge.

Those who complain most are most to be complained of.

A man who expends more than he receives must be unhappy.

Good nature is the beauty of the mind, and is better than wit.

Opportunities are the golden moments in the stream of life.

Want of care does us more damage than want of knowledge.

Dispatch is the life of business, and saves confusion and time.

If you economize in prosperity, you will never feel adversity.

Prudence is the virtue of character and the parent of success.

Method prevents disorder in business, and saves confusion and time.

He displays good judgment who doth not rely entirely upon his own.

Take care of the pennies and the pounds will take care of themselves.

Success in life results from seizing opportunities as they present themselves.

Our chief wisdom is in knowing our faults and our follies, that we may correct them.

Good sense and good nature are never separated, and are the product of wisdom.

Frugality is the daughter of prudence, the sister of temperance and the parent of liberty.

The habit of looking at the bright side of things is better than an income of a thousand dollars.

Questions and Suggestions.

What is another name for prudence? In what two ways may we learn wisdom? Which is the better way? What is the first requisite of wisdom? The second? What do foresight and watchfulness require? What five closely allied virtues are taught by prudence? What evils result from carelessness? What occupations need system?

What are the evils of inaccuracy? Of lack of attention? Why is promptness so valuable in business? What work, as a rule, should we take up first? What did Sir Walter Scott advise? What qualities are shown by lack of punctuality? What

harm does it do? Explain what is meant by good judgment. What does it indicate? What should one do who finds himself lacking in judgment? Why is tact such a valuable possession?

Why does prudence enjoin thrift? How is thrift connected with other cardinal virtues? Why does the prudent man save? How does he regard wealth? Why is a cheerful temper a mark of wisdom? What examples of serenity under difficulties does history afford? Why is worry foolish? Why is the chronic grumbler a nuisance? What effect does a cheerful temper have on others? Why is it valuable to know our own powers and deficiencies? Give examples from history. What two faults will self-knowledge prevent?

Give some reasons for avoiding debt. Mention some right uses of money. Give some instances of worry over troubles that never came. Have you ever known a case where tact averted a quarrel? Give instances from your own observation of the evils of inaccuracy. Have you ever known of a case where lack of promptness resulted in loss? What disastrous accidents can you mention that resulted from carelessness? How may we show in school the virtues that depend on prudence? Learn ten maxims.

VI.

WILL-POWER.

Symmetry of Character.

All these virtues which have been enumerated are the branches of the great tree of character, radiating and expanding into a noble growth, of which gracious manners and kindly words are the flowers and worthy deeds are the fruit. The growth should be symmetrical. No branch necessary to the beauty and completeness of the outline should be allowed to become dwarfed and stunted. No vices, those parasitic vines and fungus growths of character, should be permitted to mar its beauty or to sap its life.

But how are the symmetry and the beauty of character to be developed, the virtues strengthened, that a successful fruitage of good deeds may be assured, the vicious influences warded off, the unhealthy tendencies corrected? In earliest childhood the work may be begun by training and by the cultivation of good habits. Later, when the child knows good from evil, and can choose between them, only the efforts of his own will can accomplish the result.

The Will the Central Force.

The will is the great central, sustaining force in character. It is the life-giving power that builds up the elements into an harmonious whole. It gives aim and direction to the growth that furnishes the motive power to secure the end aimed at.

Knowledge of right and wrong will not insure the performance of right actions. The whole being, body and mind, must be made to obey the commands of the internal compelling force,—the will. Many who know perfectly well what the moral code requires, are too weak to follow its precepts. The drunkard, for instance, knows only too well the disastrous effects of strong drink; but his will-power is too feeble to control his depraved appetite. He can form the noblest resolutions and make promises of reform, yet resolution and promise are alike broken repeatedly.

Neither is a tender conscience sufficient in itself to brace up a nature defective in will-force. The keenest sorrow and shame may be felt for faults committed, yet again and again the same fault will be repeated, the same vicious practice indulged in, because the vital, strength-giving will is absent.

The will is thus the chief element in the growth of character. On it depends the strengthening of weak points, the resistance to the assaults of temptation, the effectiveness of good resolutions, the carrying out of designs,—in short, the success of the whole man, morally and materially.

Conscience, with its awakening voice, may rouse a man from an aimless, ineffective existence, or from a life of sin and dishonor, and set him upon his feet. A sense of right and duty will point out to him the direction his life should take. Only his will-power will hold him in his upright position, and enable him to move forward with determination toward a better goal.

Will-Power and Courage.

All of the fundamental virtues depend upon the will for their growth and efficiency. Even the naturally timid may gain courage by the exercise of their wills. They can force themselvese to be brave in danger, to calm all apprehensions of evil, to go forward unterrified into peril. The lazy, generally a most difficult class to deal with, can overcome their aversion to work. They can make themselves undertake tasks that they dread, and labor perse-

veringly to the end. They can train themselves to industrious habits. The apathetic and uninterested can rouse themselves even to enthusiasm in any subject presented to them if they will do so, even if it may have seemed distasteful at first glance.

The will can make the weak strong and self-reliant, and teach them to depend on themselves. It can nerve us for conflict with difficulties and adversities. It can inspire us with courage for whatever duty may be ours to perform, for whatever misfortune may befall us. It will lead us triumphantly over all obstacles to final success. "Strength of will," says James Freeman Clarke, "is the power to persist, to endure, to attack, to conquer obstacles, to snatch success from the jaws of death and despair. It is the most vital element in character."

Will-Power and Justice.

In the realm of justice we can compel ourselves to be absolutely truthful by an act of will, even when the strongest temptation to tell an untruth presents itself. We can cast out all feelings of prejudice and revenge, of unkindness and selfishness. The most bitter-hearted can change his sentiments if he will,

and become forgiving. The most heartless and selfish can become sympathetic and helpful.

People sometimes say that they cannot help their feelings; yet their emotions are largely under the control of their wills, and it is their own fault if they cherish unkind sentiments toward others. Uncharitable thoughts may be expelled from the mind, spiteful words may be held back, selfish and cruel deeds may be restrained, all by the righteous use of our wills; and the world will be happier as these wills work for the ends of justice.

Will-Power and Self-Control.

A strong will-power that can govern emotion, that can secure the mastery over self, is the secret of self-control. The bodily appetites, the dangerous desire for drink, the craving for injurious narcotics, may be kept under by its aid. All passionate outbursts of anger may be restrained, violence may be subdued into gentleness, desire for extravagant amusements and too much pleasure may be curbed. The whole being will thus be brought under and made subject to the higher law of reason rather than to our desires.

The strong-willed person is not he who uses his mental energy to domineer and tyrannize over others, but it is he who has put a rein on his own nature, who is complete master of himself. Only he who possesses this kind of strength has earned the right to direct others. Only he can use to advantage any power that may be placed in his hands.

Will-Power and Prudence.

In the many practical affairs of daily life an exercise of will-power will enable us to perform our duties well and quickly. We can force ourselves to stop and think, to be deliberate, careful and thorough. In our studies success depends largely upon attention, the holding of the mind to the thought of the book or to the utterances of the speaker. This power of voluntary attention can be secured only by an effort of the will.

The wretched mental disease known as "mind-wandering" may be cured by a determined use of the will. Bad habits of speech, lack of accuracy or of promptness, may be corrected by patient exercise of will-power.

Will as a World Force.

All great victories ever gained, whether in war or in politics, in science or in religion, have

been gained by men of strong will. Thus it is will that has determined the course of history, that has made and unmade nations, that has wrought reforms, that has explored, investigated, invented, and so increased the knowledge and comfort of mankind.

It is the lack of will, shown in indecision, vacillation and cowardice, that has brought ruin to individuals, to organizations and to nations. Stupidity, apathy, even bodily weakness in many cases, may be traced back to this fundamental weakness of character. "Feebleness of will brings about weakness of the head and of the heart." The intellect and the affections will be impaired. The man will become a wretched creature, and end his life in failure.

The Training of the Will.

The training of the will-power is therefore the most important point in moral education; yet it is a work that must be done mainly by the individual himself. Here others may only point out the path to be pursued. The traveler himself must follow its windings and overcome its difficulties.

"Man is made great or little by his own will." When, with the will firmly fixed upon

the right, he stands at last completely master of himself, he has risen to the highest that human nature can attain, and has allied himself to a higher order of spiritual beings.

But a strong will-power fixed upon wrong-doing makes the evil so much more active, and the evil-doer becomes transformed into a human fiend. Shakespeare has well set forth in his play of Macbeth the terrible wrecking of characters guided by evil, as well as the disasters and fiendish cruelties that a strong and wicked will can bring to pass.

Maxims.

Character is educated will.

Culture of will is character-building.

Man is made great or little by his will.

Everyone is the son of his own works.

Will is the most vital element of character.

People do not lack strength; they lack will.

Control of the will is preferable to knowledge.

Strength of will is power to resist and persist.

Great souls have wills; feeble ones have only wishes.

Conscious will is the only true basis of moral action.

The education of the will is the object of our existence.

The first element of success is determination to succeed.

Good habits are always formed under the guidance of will.

A man's being in a good or bad humor depends upon his will.

Feebleness of will brings about weakness of head and of heart.

A strong will and a settled purpose can accomplish anything.

The important thing in life is to have a great aim and the determination to attain it.

Questions and Suggestions.

To what may we compare the growth of character? What is its centralling force? How do knowledge and conscience sometimes fail in securing good actions? What important matters depend on the will? What is the relative sustaining force of conscience and will? Show how the will may increase courage. How justice may be secured by will-power.

How is the will connected with self-control? What is meant by a strong-willed person? How may will-power help in the virtues based on pru-

dence? What is the connection between the attention and the will? What has will-power done for the world? What is the most important part of moral education? How must the work be done? What is the effect of will-power joined with evil motives?

Give examples from history of strong wills that did great deeds. Give examples from your own observation of will-power. What is the difference between a strong will and obstinacy? Learn five maxims.

VII.

HABIT.

Nature of Habit.

When we perform acts frequently a tendency exists in the mind and muscles to perform them more easily, until at last we repeat them quite unconsciously. The condition of mind and body produced by this repetition of acts is called habit.

Many of our habits of body are absolutely essential to life, and are acquired so early that we do not remember how they became second nature to us. We spent most of the time during our infancy in unconsciously practising habits of muscular control, as in walking and speaking,—processes which, when we come to think of it, we recognize as difficult. The muscles, by constant use, learned to put themselves under the guidance of the brain, until, at last, they could do their work at the slightest hint, leaving the mind free for other operations. We express this force of habit when we say that we "do things without thinking."

Habit Becomes Second Nature.

Whatever education we have received has

been merely a process of habit-forming in various ways. Sometimes these habits are good; sometimes they are bad. Equally, as they become habits, they become parts of our character. These habits eventually gain the supremacy, and "second nature" is often more powerful than our original endowment. They continually act with increasing force, and make or mar our whole lives. When we realize these facts, we see clearly the vital importance of cultivating good habits, and of resolutely fighting against the growth of evil ones.

"Character is, for the most part, simply habit become fixed," says one writer. Another more briefly calls character "a bundle of habits." We weave the great fabric of our lives out of the threads of habit; but these threads, unlike others, grow stronger with use and age. They knot themselves into our lives with a mighty force, and become really ourselves.

Habit and Will-Power.

The formation of these habits is largely within our own power, owing to the controlling force which, through the will, we may exert over the early stages of their growth. No desire is at first too strong to be mastered,—no tendency too powerful to be overcome if we

will to do it. If allowed to thrive unchecked, we may find a bad habit very hard to root out. But our habits are plants of our own cultivation. They are threads of our own spinning. We ourselves weave them into our lives. All-important is it, then, that boys and girls should see to it that the habits they form are good; that the body is trained to health and grace; that the mind becomes accustomed to obey the dictates of duty.

Habit Economizes Force.

This early forming of good habits, moral and mental, saves so much trouble and thought later on that it is a great economy of our strength, just as the early ability to walk and to speak with ease is a great saving to our more mature years. A writer gives some excellent advice on this point: "The great thing in education is to make our nervous system our ally instead of our enemy. It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. For this we must make automatic and habitual as early as possible as many useful actions as we can, and guard against the growing into ways that are likely to be disadvantageous to us, as we should guard against the plague."

Larned tells us that "habits are the penalties of our self-indulgence and self-neglect, or the rewards of self-command; we may take them as we choose. If we wish to have a cultivated character we shall make the wise choice, so that we shall be served through life by habits formed and learned with conscientious care."

We are all familiar with the effect of habits as shown in the skill people exhibit in many kinds of work and in a great variety of accomplishments. The skilful musician is merely one who has practised over and over again the exercises that produce the master of technique. The graceful dancer is one who has habituated the muscles to rhythmical movements until those movements are made naturally, and therefore without awkwardness. He who is expert in any line, mechanical or artistic, has gained his skill by constant repetition.

What is true of these bodily actions is true also of our morals. The virtues may be cultivated by frequent acts of virtue, until right-doing becomes natural and easy to us. The vices may be warded off or driven out, and the corresponding good qualities substituted by constant practice. The doing of a

right action at once makes it easier to do it again. The ease increases with repetition, and thus all hardships and difficulties which we may have at first experienced gradually disappear.

All this is best done in early youth, just as the most skilful violinists, the most agile and graceful dancers, are those whose training began almost in infancy. Every act wears in our nature a little track, which deepens with repetition like a groove in which it runs easily. When these grooves are once formed it is very hard to get our actions out of them, and make them take a new track.

The Importance of Habit in Society.

Even though we may begin to appreciate the importance of habit in the life of the individual, few have any conception of the influence which the habits of individuals have upon the prosperity and even the very life of a government. Seldom, if ever, has this been better stated than by James, in his latest psychology. Speaking upon this point, he says: "Habit is thus the enormous fly-wheel of society, its most precious conservative agent. It alone is what keeps us within the bounds of ordinance, and saves the children of fortune from

the envious uprisings of the poor. It alone prevents the hardest and most repulsive walks of life from being deserted by those brought up to tread therein. It keeps the fisherman and the deckhand at sea through the winter; it holds the miner in his darkness, and nails the countryman to his log-cabin and his lonely farm through all the months of winter; it protects us from invasion by the natives of the desert and the frozen zone; it dooms us all to fight out the battle of life upon the lines of our nurture or our early choice, and to make the best of a pursuit that disagrees, because there is no other for which we are fitted, and it is too late to begin again."

The matter of greatest importance, then, is that children so train themselves that their habits will be a help to them in the future rather than a hindrance. If we firmly fix a bundle of good habits we shall be immeasurably benefited.

The Effect of Lack of Habits.

There is no more miserable person than the one who is always hesitating as to what he should do,—hesitating as to what time he should go out; what time he should breakfast; what time he should go to work or to school;

and, in fact, hesitating at every period in the day. Two-thirds of such an individual's time and energy are wasted in deciding upon or regretting actions which should have long since become purely mechanical through established habits.

How to Form Good Habits.

A study of human nature shows us that it is far easier to slip into bad habits than it is to exert our will-power, and compel ourselves to do what we know is right over and over again until the right habit is fixed. Yet, would we make our characters worthy, we must exert ourselves to perfect our morals as we would do in any work in which we wish to excel.

We can train ourselves to habits of industry, of truthfulness, of temperance, of carefulness and accuracy, of attention, of kindliness and courtesy. We can drill ourselves in all the virtues in the long catalogue of excellent and beautiful qualities which make up the noble character. All this will mean will-power and work,—two qualities which mark the energetic man, and from the very beginning of his career give assurance of a successful issue.

How Habits May be Changed.

If bad habits have been formed through

ignorance, or carelessness, or laziness, it is possible to change them, but only by hard work and diligent practice. It is far easier for the Alpine traveler to avoid the crevasse pointed out by experienced guides than to get out of it when once he slips in. So it is easier not to form a bad habit than to have to fight to escape from it when under its sway.

Youth, however, always has a chance to improve in ideas, practices, and methods. The mind is then impressionable, and determined self-discipline will secure excellent results when the will is set upon doing right. We should not be discouraged, even if we have had but little chance, or have wasted earlier chances.

As soon as we know the right it is our duty to reverse our steps, to make ourselves practise the right instead of the wrong, and thereby to acquire the habit of right-doing. This applies to all bad habits of which we may find ourselves guilty,—incorrect speech, unpleasant or unhealthful bodily habits, violations of moral duty like deceit or bad temper, and to mental faults like inattention or vacillation.

If habits have been growing stronger and stronger for years, it is folly to expect that

they can be completely changed in a short time. This is no easy undertaking. Habits can be broken only in the same way that they have been acquired; and that is, by practice. Those who have strong will-power may succeed in escaping from the bondage of habits quickly. Others must be prepared to labor harder and longer. By strong resolution; by careful watching, lest the old habit assert itself; by determined fighting against the tendency to do that which is wrong; by avoiding thoughts, persons and places which are the cause of the temptation; by keeping busy all the time, and, when possible, performing acts the opposite of the habit to be broken; by never losing heart; thus, and only thus, can any habit, when once firmly established, be replaced by a better one. We must not forget that, while good principles are important, good habits are infinitely more so. The lower regions are said to be paved with resolutions, which, if carried into actions and habits, would have resulted in leaving his Satanic majesty far more lonely.

Maxims.

Habit determines what we are.
Sow an act and you reap a habit.
Character is simply habit become fixed.

Habit is a good friend but a bad enemy.

Habit is a cable which, in time, we cannot break.

Happy is the man whose habits are his friends.

To break a bad habit, put a good habit in its place.

Before we know it, the foundations of character are laid.

The wisest habit is the habit of care in the formation of habit.

The chain of habit coils itself around the heart like a serpent.

The whole of character may be said to be comprehended in the word "Habits."

Questions and Suggestions.

What is meant by habit? When and how are the habits essential to life acquired? How are habits connected with education? Why is it important that we form good habits early? What has character been called? To what may we compare habits?

Show that the formation of habits is largely under the control of the will. How does habit economize strength? What do noted writers say regarding this? How is skill in any line of work acquired?

Why is habit important in society? What is the effect of not having fixed habits? How may the virtues be cultivated?

How may we form good habits? What will self-exertion do for us? What is our duty when we find ourselves guilty of some bad habit? To what does this apply? How may bad habits be changed? Why is this not easy? What habits do you have that should be corrected? What means can you take to correct them? Can you give any remarkable examples of actions done from force of habit? Learn five maxims.

VIII.

COURTESY AND MANNERS.

The Value of Courtesy.

In many otherwise finely trained and developed characters, the sturdy traits of which we thoroughly respect, we find lacking a most important quality. We may honor such people for their scrupulous integrity and crystalline truthfulness, their industry and perseverance, their accuracy in details, their energy and foresight. Yet when they deal with others most of them do not succeed well, because their manner is harsh and rude. There is no graciousness in their bearing, no geniality in their greeting. Their speech is curt and often offensive. In short, courtesy is lacking; they "have no manners."

This side of character and conduct is one that should never be neglected. It is the part of benevolence and kindness to make all intercourse with others as pleasant as possible. No right-minded person will willingly add to the hatefulness and misery that already exist in the world. Yet this is what many are guilty of when they say or do things that hurt the

feelings of others, or when they fail to exhibit a kindly interest in others' welfare.

There is a way of performing every action which makes it of much greater worth. A service rendered in a churlish manner always carries with it a sting to the recipient. A condescending manner in the rich or influential person toward his inferior is deservedly resented. To be gruff and surly is not a mark of honesty. It simply indicates a boorish ill-breeding. No self-respecting person will be otherwise than courteous to all whom he meets. He will be neither insolent nor cringing to his superiors. He will not be over-familiar with his equals. He will not be condescending or contemptuous toward his inferiors. To do any of these things would be to proclaim his own lack of self-respect, and to show a serious mental and moral defect. "Want of manners is a want of moral sense," wrote Alexander Pope; and every observer of men and of the effects of their actions will agree with him.

Manner an Indication of Character.

One of the most trustworthy tests of character is manner. Without knowing a person, without even speaking to him, we may pretty fairly estimate his qualities and moral devel-

opment by watching his intercourse with others. Kindness and sympathy cannot help revealing their presence; heartiness, manliness, uprightness, honesty, may be discovered in his bearing if present in his nature.

Manner is the outward sign of the soul's nature. It is always unconsciously betraying our deficiencies or revealing our better traits. We cannot get away from it. We cannot falsify or pretend to be what we are not, for the deceitfulness is also revealed in our manner. The keen observer will detect the sham, and recognize the real qualities beneath the exterior.

Courtesy is not something artificial. It springs from the heart. It is an expression of thoughtfulness for others. It is doing to them as we would be done by. At its foundation lie the great moral qualities of kindness and self-respect.

Courtesy a Refining Influence.

Nothing will so refine the character as the practice of courtesy. Like mercy, "it blesseth him that gives and him that takes." It has a reflex action on one's own mind, banishing therefrom coarseness and rudeness. It implants there a delicacy of feeling and a sensi-

tive sympathy that will find expression in beautiful deeds, in attentions that ease the way for others, in the doing of "little kindnesses that most leave undone or despise," in tolerance and forbearance. Whoever aims to be truly courteous will have constantly before him a lofty ideal of conduct, a standard of perfection that cannot help but lift him in his attempt to attain to it.

Nothing, either, will afford so much protection as courtesy. No one can insult a perfectly courteous person. Rudeness vanishes from his presence. "She is such a lady," said a little girl. "How do you know?" asked her mother. "Why, she makes you feel you just have to be polite to her," was the answer. A better test of courtesy can scarcely be found than the instinctive recognition of it, and the involuntary responsive politeness in return.

The Outward Expression of Courtesy.

Manners, the outward expression of courtesy, are sometimes called the "minor morals"; yet such is their importance in daily life that we cannot class them as minor matters. The word manners refers to the specific acts of daily life. It deals with small things as well as great. It implies obedience or disobedience to the proprieties as regulated by custom.

Good manners are rooted in courtesy, which we have seen is an essential element in a fine character. So desirable are good manners, so pleasing to others, and so conducive to success, that those of defective and even thoroughly bad characters strive to imitate them in order to pass among worthy people and to keep a place in society. But manners that are merely put on, like fine clothes for special occasions, should not be classed as really good manners. Though they may make intercourse easier at the time, they are morally worthless.

Manners are the bodily expression of our inbred delicacy or coarseness, our good breeding or our vulgarity, our truth or our deceit. Good manners are really right habits of mind and body, working harmoniously. They are far more attractive than mere beauty. Says Emerson: "A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form; it gives a higher pleasure than statuary or pictures; it is the finest of the fine arts."

Importance of Social Usages.

Since men must live together in society, certain usages intended to make intercourse easier become fixed in each nation. These

form the conventional social code. However capricious these laws may seem, they are, in most cases, based on reason and common sense. They are for the good of all. They systematically regulate daily life, oiling the machinery and preventing much friction and confusion.

In our everyday life and our constant contact with others, manners are more to us than the statutes of the government; for the law but seldom touches us, while manners are all-pervading. Everywhere they are smoothing the way and lessening the difficulties of life if they are good; everywhere they are adding to its troubles and annoyances if they are bad. A pleasant, graceful manner gives pleasure to ourselves and to others; it adds greatly to human comfort.

The value of good manners can scarcely be over-estimated. In the family, where people, often of opposite natures, come into close contact, and where familiarity removes restraint; good manners are the only protection against quarrels. Life is far more agreeable if all are considerate, and obey the forms of politeness in their actions and speech. Peace, serenity and restfulness should prevail in every home. The gentle manners that help to maintain such an atmosphere are well worth the

self-restraint they will impose on our irritability and selfishness.

In society, good manners, a beautiful way of performing common duties, are the passport to all hearts. Brightness and gracefulness, cheerfulness and good-will are essential in all social intercourse. The presence or absence of these qualities depends on whether or not we obey the rules that the social code has laid down for our guidance.

Tact and grace of manner will carry us much farther than talent or information. This tact and grace are generally nothing more than the forgetfulness of self and the expression of a kindly interest in others, a sympathy for them, a desire to see them happy. Yet in this forgetfulness of self the social leader gains the greatest success.

Gentle manners bring to their possessor an influence which, though quietly exerted, is a power for usefulness in the world. In business all transactions are helped by politeness. Many fail in life because their manner does not make a good impression; because their curtness and lack of good-breeding repel others.

Dr. Weir Mitchell ranks lack of manners next to lack of energy as a cause of failure,

and says: "Good manners, tact, patience: these characteristics often assist men to win who are really inferior to some who, for want of these qualities, miss the place they would otherwise attain."

Evils of Rudeness.

Society has fixed numerous forms to be observed which many affect to despise as being without meaning or reason. Yet this regulation of apparently trifling matters is a great convenience in daily life, and really makes our path much easier and pleasanter. It is foolish to despise and defy these conventional rules. We gain nothing by so doing. We lose much in the good opinion of others. We merely exhibit some unpleasant qualities in ourselves.

Some ways of being rude do no real harm to anyone but the culprit. They may be violations of the ordinary conventional rules of conduct, yet they show a disagreeable, conceited and contrary spirit, or else ignorance. For instance, no one who respects himself will wish to make himself unpleasantly conspicuous by keeping his hat on where he should take it off, by remaining seated when he should rise, by lounging in company, by failing to greet others politely. These things do not in-

jure others, though they offend their sense of propriety. They do reveal one's own lack of self-respect, in itself a serious moral defect, and one which should be carefully trained out of the character.

A want of that outward expression of character that we call manners may occasionally be due to ignorance; but in most cases it springs from pure selfishness. The rude person is so engrossed in himself and his own affairs that he forgets others, their interests, their prejudices, their likings.

In many cases, too, laziness unites with its sister vice of selfishness. Thus some people are guilty of discourtesy because they are simply too lazy to do the right and kindly thing, or to learn or practise a proper and pleasing behavior. Thoughtlessness, laziness, selfishness, unkindness, conceit, ignorance,—surely this is not a pleasing list of qualities; yet these are what the rude, impolite person reveals as inherent in his character.

Sometimes we see a rude person who prides himself on his bluntness and straightforwardness, who defies politeness in order to "say what he thinks." The occasions in daily life are very rare when this sort of rudeness is not really insolence, springing from self-

conceit and a desire to wound others. It is a cause of much pain at home and in society.

Says Bishop Huntington: "Speaking your mind is well enough, provided you are sure your mind is justified in speaking, is fit to speak, or can speak amicably and to the purpose at that moment and in that place. Rudeness is not to be condoned on a plea of sincerity, nor audacity on a plea of courage."

How to Acquire Good Manners.

Good manners, like any other accomplishment, are acquired by study, by observation, by imitation of the best models, by steady practice. The fine spirit of courtesy is caught largely from association with those whose ideals are noble. Dr. Watson says: "Just as we live in the atmosphere of nobility, where people are generous and chivalrous, and charitable and reverent, shall we learn the habit of faultless manners, and acquire the mind which inspires every word and deed with grace."

If such inspiration is lacking in our environment we can always find it held before us in the great works of literature, the storehouse of ideals, and can strive to make our lives measure up to the standards presented to us. By study and care defects may be over-

come and deficiencies corrected. Determination, a thoroughly kindly spirit, and a love of the right, will make politeness habitual.

Happy are those whose natural endowment and early training have made them courteous in spirit, delicate in tact, refined in taste, composed in manner; whose behavior is always appropriate, whose words and deeds in daily life add to the pleasure of themselves and others.

To have the essentials of good breeding it is not necessary that one should spring from a wealthy family or one of high rank. The hardest-working man or woman may possess the great traits that are fundamental in the character of the true gentleman or lady. The bodily graces that mark the external manners, and that, of course, depend upon practice for their perfection, are beautiful and desirable. Yet they are not so important as the qualities of truthfulness, of courage, of self-control, of gentleness, of forbearance, of kindliness and consideration for others. Those who have these qualities may enter any society unabashed; they may stand, as did Franklin, before kings, and be revered as he was by nobles and princes.

Maxims.

All doors open to courtesy.

Little courtesies sweeten life.

There is always time for courtesy.

Conspicuous manners are bad manners.

Civility costs nothing and buys everything.

The truly generous are the most courteous.

True courtesy rests upon a moral foundation.

Good manners are a product of good morals.

Good manners are made up of petty sacrifices.

A man's fortune is often decided by his manners.

A man's good breeding is the best security against insults.

Men, like bullets, go farthest when they are polished.

Men best display their character in trifles when they are off their guard.

Nothing can constitute good breeding that has not good nature as its foundation.

Actions, words, looks, steps, form the alphabet by which you can spell character.

Questions and Suggestions.

Why do many worthy people fail in their work and influence? Why should courtesy never be neglected? Of what injustice is a discourteous person guilty? What is indicated by gruffness and surliness? What will be the course of the self-respecting person? What was Pope's opinion of discourtesy?

How does a person's manner reveal his character? Of what is manner the sign? From what does courtesy spring? What qualities are its foundation stones? What is the effect of courtesy on one's own character? How is courtesy a protection? What is the relation of manners to courtesy? In what are good manners rooted? What shows their desirability? What moral qualities are shown by our manners? What does Emerson say of manners?

How did a code of social usages arise? What is its use? Its importance? Why are good manners of value at home? In society? What qualities do tact and grace imply? What do gentle manners do for their possessor? Dr. Mitchell's observation?

Why is it foolish to despise social usages? What qualities are shown by one who violates the social code? What are the causes of rudeness? What is the usual cause of unpleasant bluntness? What does Bishop Huntington say on this point? How may good manners be acquired? How may deficiencies be corrected? What are the essentials of good breeding?

Explain the difference between manner and manners. How can you tell whether or not a man is gentlemanly? Can you mention any instances where politeness has averted rudeness or quarreling? Do you know of any case where good manners have been an aid to success? Where bad manners have hindered success? Learn five maxims.

IX.

MANNERS AT HOME.

Influence of the Home Life.

The home life is so important in our training,—its influences are so strong in forming our habits and our manners,—that especial attention should be given to the cultivation of the social graces within its precincts. What is done by children in their homes will be done elsewhere by them. The practices permitted in the freedom of family life are rarely changed in mature years. Hence there should be the greatest care that gentle manners and a due regard for ceremony should prevail. Good breeding thus becomes a part of the nature of each; they in their turn become influential for good in their association with others. Thus a beautiful family life, where gentleness and politeness are the rule, extends its graciousness in an ever-widening circle.

Courtesy to Parents, Brothers, Sisters.

The rules governing the behavior of the members of the family to each other are based upon mutual duties. The parents have certain obligations to their children. The children

have toward their parents certain duties based on gratitude, on love, on filial respect. Brothers and sisters have mutual duties based on their relationship and natural affection for each other, on a common interest in the family welfare, on proper family pride, which even the poorest should feel.

The family may also contain other relatives; servants may be kept; guests may partake of its hospitality. All of these must get along smoothly together, for home loses all claim to that name if crossness is shown, if quarrels are frequent. The wheels of the domestic machinery will move more easily if politeness constantly lubricates it.

The following suggestions refer to some of the cases which, by refined people, are regarded as exceedingly "bad form." Each fault mentioned is not only an exhibition of bad taste, but a violation of duty.

Never disobey your parents. Never obey slowly and unwillingly, with cross looks and a surly manner. Never answer back impertinently. Never fail to greet your parents politely on meeting them, or to bid them good night on retiring.

Never fail to show your mother and sisters the same courtesy you would show to any

other ladies. A boy should lift his hat to them in meeting them on the street or in parting company with them. He should rise when they enter the room, and see that they are comfortably seated. He should always allow them to precede him. He should assist them in and out of cars; he should carry their parcels, and escort them when they wish it. In short, he should be chivalrous in his home life. No boy who is rude to his nearest relatives, or neglectful of them, who is not solicitous for their comfort and pleasure, has a right to be called a gentleman.

The sister, in her turn, should treat her brother with an affectionate courtesy. She should never fail to acknowledge his kindnesses. She should do for him anything in her power which he may need done.

Never fail to be as polite at home as abroad, or to be especially attentive to the aged. Never push past others, even your own brothers and sisters, because you are in a hurry, or want to be first; in fact, never want to be first.

Courtesy to Servants.

Never be discourteous to servants, or overexacting in demands upon them. It is not commonly the children's place to give direc-

tions to servants. An overworked mother has frequently been deprived of much-needed assistance because an excellent maid could not stand the rude and thoughtless children. Never fail to speak courteously in asking servants to do things. Never fail to thank them afterward. Never be familiar, or gossip with them.

Courtesy to Guests.

Never fail to show attention to guests who may be staying in your parents' house. Never intrude upon them, or try to pry into their affairs. Never fail to rise and greet courteously callers who enter a room where the family are sitting.

Never intrude on any of the family when they are busy with callers, either to make trivial requests, or to gratify curiosity. Never run to the door to see who has called; if you are wanted you will be asked for. Never display any curiosity as to callers and their business, or as to letters and their contents. Nothing is a surer sign of an ill-bred person than such vulgar inquisitiveness about other people's business.

The young people of the family should never monopolize conversation to the exclusion of their elders, nor should they make their own

trivial affairs the main topic. They should, above all things, practise the art of listening well, one of the most pleasing graces of behavior.

Carefulness and Punctuality.

Never fail to put into their proper places articles you have been using, or clothing you have been wearing. The whole machinery of the household may be disarranged by carelessness in this respect. To a systematic, tidy housekeeper nothing is more vexatious, nothing more wasteful of time, and often of money, nothing more indicative of selfishness on the part of the culprit, than this fault.

Never fail to be punctual at meals, or other appointed times. Young people are often delinquent in this matter, slow in dressing, prone to dawdling, procrastination, and day-dreaming. They forget that they are perhaps hindering the work of the entire household, and putting others to great inconvenience.

Importance of Good Manners.

In no one thing is good or bad breeding more quickly seen than in one's manners at table. It is especially noticeable, because people are there brought into such close contact with each other. Many of the violations of the

ordinary rules provoke a feeling of disgust in the spectator, while the offender cannot see himself and is unconscious how much he disturbs others.

It has been said that "we must never call a girl pretty until we have seen her eat." Certainly, in men or women, an otherwise attractive or brilliant personality loses much of its attractiveness and lustre when we find it marred by unpleasant and ungraceful manners in the close intercourse necessitated at the table.

All the rules for conduct at the table, no matter how arbitrary they may seem to the lazy or unthinking, are based on the principles of health, or on decency, or on convenience in serving a meal properly. Only a few of the most important can be mentioned here; special books of etiquette can be readily and cheaply procured if needed; and there is no excuse nowadays for noticeable blunders at the most elaborate meal.

But many young people are very careless about some of the most essential matters. If continually in need of correction from their parents, they make the meal-time, which should be the most pleasant hour of the day, very uncomfortable for all. If the errors are not

promptly corrected, bad habits are formed. Therefore a few hints are given.

Some Rules for Guidance.

The well-bred person will not sit too far from the table, nor too close to it, nor sidewise, nor on the edge of his chair. He will never tilt his chair. He will not finger or play with the knives, spoons, or other articles on the table. He will not put his elbows on the table, nor stick them out in using his knife and fork, nor bend his elbow in eating so as to bring his arm around at a right angle to his mouth.

He will put his napkin on his lap, and not use it as a bib. He will use his knife only in cutting his food. He will not use his own knife, or fork, or spoon, to help himself to articles of food. He will not secure a piece of bread by stabbing it with a fork. He will break, not cut, his slices of bread, or his biscuits. He will break off little pieces of bread before buttering and eating them, and not try to eat from a whole slice after he has passed the age of infancy. He will not clutch his bread animal fashion, by as many fingers as possible.

He will cut his food as it is needed, not all at once. He will reject bits of bone, or other

refuse, by the aid of his fork, and as inconspicuously as possible. He will not lift small dishes in which vegetables or fruit are sometimes served, in order to devour the contents in mid-air, but will leave the dish on the table.

He will take soup noiselessly from the side of the spoon, not the tip. He will use the teaspoon to stir the contents of his cup, and will never drink noisily, or from his saucer. He will never turn a glass or cup over on his nose in order to drain the last drop. He will never gaze around while drinking.

He will never "reach and stretch" after articles on the table. He will ask politely to have them passed. He will ask the servant, if one be in attendance, and not bother his neighbor. He will never talk across his neighbor, or pass things across another's plate. He will never appear to be greedy, or eager about his supply of food. He will never find fault with it.

He will never put much into his mouth at once. He will eat slowly, and will refrain from drinking while he is eating. He will not talk or laugh with food in his mouth. He knows that obedience to these rules will save disagreeable exhibitions of choking, and will prevent dyspepsia.

He will eat leisurely, that the meal may be a more healthful one for his interior organs, and that samples of food may not remain on his exterior, or on the table linen, as reminders of his awkwardness.

He will chew his food with his lips closed, for he knows that mastication is the first step in digestion, and that the sight of the process should be concealed. He will not introduce unpleasant topics, such as the discussion of accidents, or disease, while at table, for he knows that to refined people such details are far from appetizing. He will learn by observation what to do, or what to avoid doing.

Those who are well-bred unconsciously teach the right way by their example, and the wise will learn from them what to do in case of doubt; while the faults of an ill-bred, untidy, hasty eater are often an effective lesson in good-breeding, owing to the disgust they inspire in one desirous of behaving properly. The better way should always be chosen and practised, whether the hint be obtained from books, or from association with cultivated people. If the proper method is not constantly practised at home, awkwardness is sure to be noticed in the conduct elsewhere.

Maxims.

East or west, home's the best.

Never settle quarrels at the table.

Courtesy of the heart is allied to love.

Bad manners are a species of low morals.

Let not thy child domineer over thy servants.

Home is the resort of love, joy, peace, and plenty.

Whom will he help that does not help his mother?

The happiness of life is increased by small courtesies.

Our home joys are the most delightful the world affords.

Be courteous in youth, that you may be honored in old age.

He is happiest, be he king or peasant, who finds peace in his home.

There is no fear for any child who is frank with his father and mother.

Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.

Questions and Suggestions.

Why should especial attention be given to man-

ners at home? On what obligations are the rules for behavior at home based? What will be the effect of politeness at home? What are the rules for behavior toward parents? For a boy's conduct toward his mother and sisters? How should a sister treat her brother?

How should servants be treated by the children? What rude acts should be avoided when guests or callers come? How may young people show their politeness in conversation? What evils result from carelessness in putting away things? From lack of punctuality?

Why are one's manners at table so important? On what are the rules for behavior at the table based? Learn the rules given. Which of them are based on the rules of health? Which will prevent awkwardness? Find some good reasons for each rule given.

How can we learn from both the well-bred and the ill-bred? What will be the result of habitual misbehavior at home? How may you show your unselfishness in the home? In what ways may you show courtesy to guests? In what ways may a sister help her brother? Have you ever known of trouble or loss caused by negligence in putting away articles of clothing? Learn five maxims.

X.

MANNERS IN PUBLIC.

Our Standards Shown in Our Manners in Public.

Wherever we are thrown into contact with the public, whether on the street, in traveling, in churches or in places of amusement, good-breeding has a wide opportunity to speak well for its possessor, and for the home influences which have surrounded him. Bad taste, coarseness, and vulgarity, have ample scope for exhibition, and for proclaiming one's standards and associations.

We are judged in public entirely by our appearance and actions. The many people who see us there have no time to inquire into the standing of our family nor to excuse our thoughtlessness. They grade us at first sight, and we owe it to ourselves and our friends to behave appropriately everywhere, no matter how far we may be from home.

Many young people, who are carefully trained at home, and who conduct themselves with tolerable propriety under the parental eye, are very careless about their behavior

when unaccompanied by their elders on the street, or in public places. They thereby cause much criticism on their own character and comments on their training which are far from flattering.

Good taste and good sense require that a high standard of conduct should be maintained with special strictness in public. No well-bred people wish the attention of strangers called to them. To make one's self as inconspicuous as possible is the general rule of conduct outside of the home. Many of the special rules are intended to secure this result.

Attracting Attention on the Street.

All showy or gaudy dress is in bad taste on the street, because it attracts notice. Quiet colors should be used; extreme fashions should be avoided.

Noisy talking and laughing, indulgence in rough sport, are rude anywhere. They are especially so on the street, or in public conveyances. Young people are often thoughtlessly noisy on their way to and from school. They take up more than their share of the pavement, crowding and pushing others, or block the way at street corners while trying to bid one another adieu. By their bad manners, they bring on themselves, their family, and

their school, an amount of blame that can easily be avoided.

Other actions, awkward in themselves and drawing unpleasant notice, are such habits as eating, or chewing gum in public, pointing at objects, turning around to gaze at people, or staring at them, or staring in at private windows. These last faults are not only awkward and noticeable, but are signs of a vulgar curiosity that is never felt by a well-bred person.

Greeting Acquaintances.

Another group of rules concerns the greetings we may give to those whom we meet. Much is revealed of our characters by the way in which we salute or speak to others. The little act of respect shown in taking off the hat may tell volumes about our natural tact and our bringing up. It would be well if all would learn to greet acquaintances courteously, to take off the hat properly, and on the proper occasions, to address strangers, when necessary, in a polite manner, to give information cheerfully, to help gladly anyone who may need assistance.

Friends and acquaintances are never greeted by a courteous person with the rude "Hello!" so common among our youth. The hat is taken off, not poked at with a finger.

The name of the person greeted is always spoken. The tone is always pleasant, never surly or condescending. A gentleman will raise his hat in bowing to ladies and to elderly men; to any friend recognized by the lady whom he may be accompanying; to any acquaintance who is in the company of ladies; when a gentleman with him salutes a lady; when he is with a lady and salutes a gentleman whom he knows; when he helps in any way a lady who is a stranger; when he parts company with a lady.

MANNERS IN TRAVELING.

In traveling, conduct should be marked by quietness and unselfishness. All travel brings enough discomfort without the added annoyance of noisy and rude fellow-passengers, or the trouble caused by those who selfishly disregard the rights of others. Public conveyances and stations are not the places for loud talking, for the discussion of private affairs, for the display of fine clothes, or for continual eating. All these things will be avoided by a person of any refinement.

One of the worst vexations of travel is the selfishness often shown. No one has a right to dispose of his wraps and luggage so that they are in the way of others, nor to occupy

[illegible]

A thoughtful, well-bred person can do much to make a journey less wearisome to others, and to increase their comfort without being officious. He can help ladies with parcels, or can turn seats for them, or pull down blinds, or assist those unaccustomed to traveling. He can do all this in a modest manner, and without in any case trying to make the acquaintance of those whom he helps, or to be familiar with them.

He,—or she, rather, in this case,—can have the ticket ready for the conductor without the delay often noticed. The well-bred person will never crowd past others, or be in a hurry, which always implies confusion, and often results in accidents, mistakes, or loss. He will, also, keep his seat till the train stops, and thus leave it more safely and gracefully.

Manners in Church.

At a service in church, we should scarcely expect to see bad manners, as we should sup-

pose that the sacredness of the place and the solemnity inspired by its associations would be sufficient to guarantee correct behavior. Yet any observant attendant at church will notice many things which betray great thoughtlessness, a lack of a sense of propriety, and a want of the reverence that should be a trait in every well-formed character. Many of these faults are due to carelessness, many to ignorance, and their correction should be insisted upon.

It is bad manners to come to church late; it disturbs others and attracts notice. It can generally be avoided. It is commonly the same people that walk in late Sunday after Sunday. The habit shows a disregard for others' rights that is inexcusable. In the rare cases when late attendance is unavoidable, a back seat should be quietly taken, and any further progress up the aisle made when the congregation stands up.

Showy and over-rich garments should not be worn to church. They are out of keeping with the object of the service; and they attract notice, and sometimes quite distract the attention of others. Plain dressing is in better taste, even for those who can afford expensive clothes; and the poor will not be kept from at-

tendance by too sharp a contrast between their garments and those of their wealthier neighbors.

No gaping around to see who are in seats further back, or who are entering, should be indulged in. If the culprits in this respect could see the ridiculous and "gawky" effect of their twisted necks, perhaps vanity would stop the ill-bred practice.

No whispering or laughing in church is permissible. Nothing is more irreverent than this; nothing so disturbs the worshipers; nothing so deserves instant rebuke from the officiating clergyman.

Of course, no right-minded person will wear his hat inside of a church door, or scribble in books in the pews; yet occasional offenses in these respects call for a word of protest and caution. No well-bred person will lounge in church, or yawn, or be inattentive. He will, so far as he can, follow the forms of the service, and take part where it is proper to do so. He will, of course, not laugh at anything said or done, even if the form of worship be unfamiliar to him, or the ceremonies incomprehensible.

He will not be guilty of the "bad form" shown in slamming books into racks, instead

of gently slipping them in; or in making preparations for departure while the minister is concluding the service. He will remember, too, on the way out that the church is not the place for social calls. Reverence requires that he should pass out quietly. He will avoid all harsh criticism on the sermon, or the music; preacher and choir have probably done the best they could, and far better than he would have done in their places. If he cannot speak kindly, it would be better to keep silent.

Manners in Places of Amusement.

In places of amusement bad manners are an infringement on the rights of others who have come for pleasure, and have paid for their entertainment. No one has any business to come late to a play, or a concert, or a lecture. It breaks in upon the performance, and disturbs performers and audience alike. If one must be late, he should stand until the musical selection is finished, or until the scene is ended, and then go to his seat with as little inconvenience to others as possible.

Talking during the performance is intolerable, as it distracts attention, and deprives others of pleasure. Expressions of impatience at delays are like such expressions everywhere,—ill-bred. Composure and patience

mark the gentleman and lady under all circumstances. Applause should be given to what meets with approval It is right and proper to give such a tribute to skill and artistic merit; but a demonstration with the feet is unnecessary and rude.

One should stay until the close of the entertainment, even if it has proved tiresome, unless some imperative reason exists why one should leave early. At the present time hats are generally removed by ladies at public entertainments, so that the woman or girl who keeps her head-covering on is rather conspicuous than otherwise, and may obstruct the view of those behind her.

No rules can provide for every variety of circumstance that may come into our experience as we meet and deal with others; but the possession of good sense, good taste, and an unselfish spirit will show us what to do in each case. If our behavior is guided by these, we may be sure that it will be appropriate.

Maxims.

In manners, quiet is power.
Truly polite is always polite.
The late-comer spoils the play.
The wise are polite everywhere.
A stranger who is kind is a kinsman.

A loud laugh betokens an empty mind.

Irreverence in church is rudeness to God.

Don't make yourself a sidewalk obstruction.

Never pay social calls on the street corners.

Never discuss private business in public places.

Fidget and fret are poor traveling companions.

Loudness attracts only attention, never admiration.

He travels safely who is guarded by poverty and guided by love.

Questions and Suggestions.

How do we show our standards in public? Why are we judged there at first sight? What fault often causes young people to be criticised? What is the rule of good-breeding in public? Why should the street-dress be quiet? What actions should be avoided on the street? Why? What can be told by the way we greet our acquaintances? How should they be greeted? What rules should a boy follow in raising his hat?

Why should a person be quiet and unselfish while traveling? What actions will a refined person

avoid? What are some examples of selfishness in railway trains? How can a person show kindness while traveling? How will a well-bred person leave the train?

Why should we expect proper conduct in church? Why does late attendance show bad manners? How should people dress for church? What ill-bred actions should be avoided there? Why will the courteous person avoid harsh criticism on the service?

How do bad manners in places of amusement violate justice? What rude acts should be avoided in such places? How may we know what to do in the various cases that may arise? How can school children show politeness on the street? Why is rudeness in church worse than it is anywhere else? How should strangers in church be treated? How can you study character while traveling? Why should ladies remove their hats in the theatre? Learn five maxims.

XI.

MANNERS IN SCHOOL.

Courtesy the Basis of School Regulations.

The schoolroom is generally the place where a child gets the first experience of the world outside of his own home, and makes the acquaintance of a greater variety of characters than his own family connections furnish. Here he is taught to repress many inclinations which, though not wrong in themselves, become wrong because they would hinder the purpose for which the school is organized.

Often he feels that such repression and restriction are arbitrary and tyrannical, and rebels against his loss of freedom. The standard of manners in school seems to him needlessly strict, and he cannot see why what is proper outside of its walls is not just as proper inside of them. It is so in reality, as may be seen by a little thought.

The code of schoolroom manners is based upon the same principles as those governing conduct at home, or in society,—unselfishness, self-respect, truthfulness, and regard for the rights of others. For the very reason that

these are the basal elements of courtesy, they must be shown according to the object sought in each case. In society, for instance, the object is enjoyment, and each must contribute to the pleasure of others. Liberty of movement, freedom of conversation, laughter, and gaiety, are desirable and necessary here. Whoever sits silently in one spot, absorbed in his own thoughts, has no business to inflict his presence on others in a social gathering.

But in a schoolroom the object is not social enjoyment or amusement. It is mental drill, improvement, instruction, work. If pupils take even little liberties in moving about, talking, laughing, and whispering, they are defeating the purpose for which they are sent to school. They are defrauding others of their right to instruction. Hence a violation of the formalities observed in every well-regulated schoolroom becomes bad manners. It is commonly called "disorderly conduct" and is punishable as such.

The self-respecting pupil shows respect to his teacher and to his fellow-pupils, as well as for the school in which he is placed. With such a pupil, the question of discipline never arises; his acts are governed by the dictates of courtesy, good taste, and common sense.

Courtesy to Teacher and Classmates.

Outside of the restrictions necessitated by the nature and purpose of the school, good manners are the same there as they are everywhere. The teacher should be courteously greeted in the morning; and if numbers do not forbid, a kindly and personal good-by should be said on leaving in the afternoon. The teacher should be addressed by name, not as "Teacher," which is too infantile. The teacher's name should be added to an answer to a question, though this does not apply in the questions and answers of a recitation. A teacher recognizes at once the well-bred child by this little evidence of careful home-training.

Interruption of instruction, or recitation, by the raising of hands, is an intolerable rudeness, just as is interruption anywhere. Opportunity will always be given when desirable, for questions or additional information from the pupils. Laughing at the mistakes of others, proposing questions with a view to delaying the lesson and wasting time, surliness on the part of one who misses, a show of triumph over a rival,—above all, any attempt to cheat or to take any unfair advantage,—are all marks of ill-breeding.

Rude Personal Habits in School.

To sit or stand in a lounging position is not only disrespectful and hence impolite, but it is to be condemned because both unhealthful and awkward. Eating on the sly is ill-mannered, as is munching at wrong times anywhere. In the schoolroom it hinders work and is untidy. No pupil has a right to encroach on the desk-room of another, or to fuss with books and papers to another's annoyance, or to try to attract his attention in any way.

Staring at visitors, or taking the opportunity to waste time when the teacher is occupied with them, are other offensive forms of rudeness. To meddle with books or other articles belonging to other pupils, to inspect or handle things on the teacher's desk without permission, are impolite, like all intrusions or exhibitions of curiosity.

Walking noisily, or shuffling the feet, slamming desk-lids, or doors, thrusting books away with clatter, calling to other pupils at a distance, are all disturbances of the quiet that should reign in a school, even after the session has closed, as others may be remaining for work. These actions are forbidden by the rules, not only of the schoolroom, but of ordinary politeness.

Rudeness in Speech.

One of the grossest examples of "bad form" in a schoolroom is any attempt on the part of the pupil to be "too funny," to be impertinent, or to "talk back." If you fancy that a mistake has been made, or that any injustice has been done to you, never attempt a settlement of the matter before the other pupils, but go to the teacher quietly, when she is not engaged with class-work, and explain or get an explanation. If your manner is courteous, no teacher worthy of the name will refuse to listen and correct any mistake she may have made, or to help you to see wherein you are wrong.

The polite pupils, if obliged to be absent, will send a courteous note of explanation to the teacher, without waiting for the authorities to make an official inquiry into the matter.

Unjust Criticism.

Good manners will also require that the pupil shall never make harsh criticisms upon his teacher, or upon the school. A teacher's work is often hindered, and her influence for good lessened, by faultfinding on the part of pupils, by unjust accusations of unfairness, by spiteful backbiting, or by ridicule of personal pe-

culiarities. Such criticism is a mark of ill-breeding, and a violation of the principles of justice. It is more likely to be found among the older pupils, as their conceit develops.

Interest in School Organizations.

Another mark of the well-bred pupil is his interest in his school and its organizations. He will do whatever lies in his power to make the school societies enjoyable, and effective in their work. He will help support the school paper, if there be one. He will further the work in athletics, even if he cannot take an active part in the sports. He will carefully avoid injuring the school property in any way. He will stand up for the school, its work, and its teachers.

If faults exist, he will do his best as an individual to correct them, but without criticising the authorities in charge, or misrepresenting their motives and questioning their abilities. In short, he will show the loyalty that is the mark of a gentleman.

The School Virtues.

The school virtues, as enumerated by Dr. White, have been mentioned in a previous chapter. Whoever lives up to these requirements

of regularity, punctuality, neatness, accuracy, silence, industry, and above all else, obedience, need not fear that his school manners are defective.

Effect of Bad Manners in School.

One other thing should be borne in mind. Pupils who are untidy and badly-behaved in school, who meddle or gossip, who are surly or impertinent, perhaps do not realize how much their conduct reflects on their home-life and training. Their bad manners often bring undeserved blame upon their parents.

Teachers and fellow-pupils are very likely to estimate the standing of the entire family, and the standard of manners that prevails in the home, by the behavior of the younger members in school. A disorderly, or disobedient, or deceitful pupil, is perhaps dragging down the reputation of his nearest relatives, and bringing disgrace on those who love him.

Maxims.

School laws are made for the pupil.

To keep still is the first school lesson.

All good comes through lawful self-effort.

Quiet must be the law of the schoolroom.

Liberty through law is the standard of behavior.

System is the key to success; it organizes victory.

Regularity and promptitude are the basis of order.

School regulations are working laws that lead to life habits.

School management is the art of promoting good conduct.

Conduct, and not scholarship, is the eminent thing in education.

In the schoolroom kindness, earnest study and decorum are essentials.

Pupils are led to make the most of themselves by habitually doing their best.

Order means a time for everything, a place for everything, and method in doing everything.

Questions and Suggestions.

What part does the school play in the child's experience? How does he often regard the schoolroom standard of behavior? On what principles is the schoolroom code based? How do the objects of the schoolroom work differ from those of social gatherings? What is the effect of violations of the rules? How does the self-respecting pupil behave?

How should the teacher be greeted and ad-

dressed? What rude acts will be avoided during recitations? What disagreeable habits should a pupil overcome? Why is quiet the law of the schoolroom? What should a pupil do if he feels aggrieved? What is required by good manners in the matter of criticism by the pupils? Why? How will the well-bred pupil show his loyalty to the school? What are the "school virtues"? How is the family reputation affected by a pupil's behavior in school?

How should new pupils be treated? Why should a pupil be especially careful when visitors are present? Why is the loss of time caused by disorder one of its worst results? Why is the schoolroom a good place to test one's breeding? Why should we be very careful not to injure the furniture or other school property? How should the school-books be taken care of if furnished by public money? Why? What can you do to improve your own particular school? To help your teacher? Learn five maxims.

XII.

MANNERS IN BUSINESS MATTERS.

Courtesy in Business.

While a kindly spirit, a courteous manner, and polite actions are our duty under any circumstances, they are so essential to success in the business world that they should be most diligently cultivated. A business life in its best sense demands a broad preparation, and is not the narrow field that some suppose, though of course it can be, and often is, narrow and sordid. This, however, is not the fault of business in itself, but of the nature of him who engages in it. He who is selfish, or rude, or crabbed in business, would probably be not much better in any other walk of life.

One who is not coarse by nature will find much chance for the cultivation of a fine and courteous manner in his everyday business intercourse with the many varieties of people with whom he comes in contact. He may be the head of some great industrial enterprise, and in control of the work of thousands, or a humble salesman in another's employ, or merely an office boy, beginning his upward

career at the foot of the ladder. But in any position he will have many opportunities in his daily work for self-cultivation, for the display of tact, for showing kindness to others.

Good Business Manners in Everyday Life.

Besides their interest for these classes, who commonly learn quickly the value of good business manners, the rules have a wider application. Everybody, even if not engaged directly in commercial work for his livelihood, comes daily into contact with business, and must act upon its principles in employing help, in buying goods, in looking after property.

It is very often this class, whose connection with business is incidental, though constant, who are most neglectful of its code of good manners. These good manners are in reality just what they are elsewhere,—kindness, thoughtfulness, and a sense of propriety, applied to the special circumstances of each case as it may arise.

Paying Bills.

The principles of honesty, accuracy, and punctuality govern many of the special rules of good manners in business. Bills should be paid promptly; "short accounts make long friends" is an old maxim. It is merely com-

mon honesty to pay one's debts. To pay them promptly often saves worry and inconvenience to others.

All who depend upon their work for their daily bread should be paid at once. The money means much to them, and great suffering may result from their failure to collect what is due. On the other hand, it is extremely bad manners to dun for money in an annoying manner, and only a boor could be guilty of such a fault.

It is improper to run up bills and keep no account of them; or to indorse notes for others unless you are willing and able to pay in case of default. It is very "bad form" to break the smallest item in an agreement or contract, without the consent of all concerned, even if keeping its terms should involve personal loss.

Receipts should be taken when bills are paid, and should be kept in systematic order. This practice will save all disagreement as to payment. It is well to remember that "having it down" on your own private account book is not a legal discharge for a debt. All documents relating to property should be methodically kept. These careful business habits should be formed early in life, and will prove of great value later on.

Business Letters.

Business letters should be brief, to the point, and expressed with the most punctilious courtesy. They should not mix business and personal matters. They should not omit the due forms of politeness in superscription and heading. The address of the writer and the date should never be omitted, and should be at the top. Business letters should be answered promptly. If money is received by mail, acknowledgment should be made at once.

The time of business men should not be wasted by callers; a business office is not the place for social visits. If appointments are made, they should be kept with the utmost punctuality. A good way to do is to call upon a man of business, at his place of business, transact your business, and go about your business, that he may do the same.

Shopping.

In shopping, a necessary work which should never be undertaken on other than business principles, one's good manners, or lack of them, may be distinctly seen. The ill-bred shopper handles goods which may be injured by such treatment. She takes the time, and tries the patience of overworked salespeople to

gratify her idle curiosity. She delays unduly in deciding. She crowds out other shoppers. She shows impatience when there is delay in waiting on her, or in bringing her goods and change. She blocks the passageways to talk to friends. In short, she is thoroughly selfish, and regardless of the rights of others. Sometimes she is over-economical, and haggles disagreeably over her purchases, or engages in a rude scramble around a "bargain-table."

On their part, the clerks are often in fault by their inattention, or lack of courtesy to customers, their careless, listless way of showing goods, or their officious offering of unwished-for advice. Most large stores require the utmost courtesy on the part of their employes, yet there is often a marked contrast in the manner of different salespeople. Some, by their politeness, gain pleasure for themselves, and from their work, and advance their employer's interests. Others repel, by their rudeness or indifference.

If it is necessary for an employer, or a customer, to point out for correction defects in work done, or flaws in goods purchased, or mistakes in accounts, it should be done courteously, without undue faultfinding, or an

overbearing manner. Some people are so fussy and over-particular in their dealings, that storekeepers, dressmakers, and professional men, always feel relieved when an interview with them is ended.

Cheating in Trifles.

While it is but just that we should have in work, or in merchandise, exactly what we have bargained for, it is unjust, unwise, and bad business manners, to try to overreach, to chuckle over our shrewdness in outwitting others. Nothing shows one's coarseness more than the attempt to defraud in little matters, to make a trifle at another's expense. One common form of this minor cheating is seen in attempts to travel on street cars, or railway trains, without paying the required fare. The ill-bred delight with which the offender boasts of a mean success in defrauding the railway company reveals such a want of common honesty that decent and well-bred people shrink from further association with him. It is not good manners to sneak out of paying proper dues to transportation lines, or to try to bring in articles from abroad free of duty, as long as the government requires such payment to be made; and no gentleman or lady would be guilty of such practices.

Borrowing.

All borrowed articles should be promptly returned in as good condition as when borrowed. If injured, or lost, they should be replaced at the cost of the borrower. Nearly everyone has suffered by neglect in this respect, and such carelessness about another's property really ranks with downright dishonesty. To have one's library depleted by borrowing friends, who never return the books, to be deprived entirely of one's umbrella because it was loaned to an acquaintance in time of need, yet who never thought of it afterward, is just as much to one's personal disadvantage as to have the pocket picked. To say "I forgot" is no excuse. Thoughtfulness is a duty to ourselves and to others, and will save much inconvenience and embarrassment; while forgetfulness in any matter concerning property is unbusiness-like and ill-mannered.

Maxims.

Pay your debts and go to sleep.
Unjust gains are equal to a loss.
Much borrowing destroys credit.
Business neglected is business lost.
One to-day is worth two to-morrows.
A civil denial is better than a rude grant.
Civility costs nothing and buys everything.

Beware of giving security for thy friends.

He borroweth easily who repays promptly.

Friendship stops when borrowing begins.

Better go to bed supperless than rise in debt.

Better a mistake avoided than two corrected.

Better three hours too soon than a minute too late.

We are bound to be honest, but not bound to be rich.

A man without a smiling face should not open a shop.

If you pay not a servant his wages, he pays himself.

He who rises late may trot all day and not overtake his business.

Three things are requisite in business: knowledge, temper, time.

Questions and Suggestions.

Why are manners so important in business? What opportunities does it afford? Why should everyone have good business manners? What qualities underlie good business manners? What principles? Why should bills be promptly paid? Why should receipts be taken and kept?

What rules should be observed in writing business letters? Why should calls at business offices be confined to business? What faults are committed by an ill-bred shopper? Of what faults are the clerks often guilty? If corrections must be made, how should it be done? What are common examples of cheating in trifles? Why is such cheating wrong?

What do good principles and good manners require of one who borrows of another? Why is forgetfulness no excuse? Have you ever known of loss resulting from lack of system in business matters? Of trouble being caused by failure to take or preserve a receipt for money paid?

Give some ways in which you may show your politeness in shopping. How does the "bargain-table" lead to rudeness? To extravagance? Why is it wrong to smuggle in goods from abroad? What have you known of trouble caused by failure to return borrowed articles? Why should all borrowing be avoided, if possible? Why should rings or other jewelry never be borrowed? Learn five maxims.

XIII.

MANNERS IN SOCIETY.

Social Regulations Necessary.

Society in its narrower sense, and as used here, means the gathering of people together for mutual entertainment. They become acquainted with each other in the relation of host and guest, they associate with other guests with the object in view of giving and receiving pleasure. Business cares and worries are thrown aside, studies are dropped for the time, the intimacy of the family circle is exchanged for a more formal code of manners.

This code, in some of its phases, may be quite intricate, and necessitate constant familiarity with changing usages, or consultation of special authorities on the subject. Yet every rule is based upon the idea of giving pleasure, and of restraining or banishing whatever would mar the pleasure of those thus brought into contact. Calls, visits, dinners, receptions, dances, with an infinite variety of other forms of social amusement, all have their regulations.

Yet if one acts upon the underlying principles of courtesy, and is watchful, he will be

in little danger of committing any serious blunder. As in other matters, only the most general directions can be given, and minor rules for special occasions must be learned by experience, as gained practically by one's self, or as recorded by others for our benefit.

CALLS.

In making calls, if the hostess has a set day for receiving visitors, we should go then. Social calls at random times are likely to interrupt important work, and to waste precious minutes. We should be very careful not to visit the same house too often. We shall be more welcome if we give people time to wish to see us. When we do go, we should know enough not to stay too long. The worst social nuisance is the bore. A visitor who comes too frequently, and stays till people are glad to see him go, deserves the unpopularity that is his portion.

In calling, the polite person will leave umbrella, overshoes, and rain coat where they will do no harm if wet. If he carries his hat in with him, as is permissible, he will not decorate articles of furniture with it, but keep it in his hand. He will, of course, not sit in a lounging position. He will not handle or play with objects near him. He will keep his

hands and feet quiet, for he knows that one of the first essentials of good breeding is composure, and that all fidgetting speaks badly for himself, and is distressing to others.

Talking and Listening.

He will not laugh and talk loudly, nor talk too much, to the exclusion of others. In conversation he will look at the person speaking, and will listen attentively. In fact, one of the chief social accomplishments is this power of listening without inwardly allowing the mind to wander; and its value cannot be too strongly or too often emphasized.

The polite person will notice and practise the numerous little phrases that are like oil to the cogs of the social machinery. By the use of them he will smooth the way to requests, he will remove the appearance of officiousness from his efforts to help others, he will avoid abruptness and awkwardness.

Behavior.

He will never, if he can help it, pass in front of another. When compelled to do so, he will always apologize. He will open the door to permit ladies to precede him. He will not sit down while old people or ladies are standing. He will allow ladies to precede

him in descending stairs, but will pass before them in ascending.

If asked to help entertain guests with recitations or music, he will comply if possible, if not, the reply should be courteous, but firm. To wait to be coaxed is an evidence of vanity and ill-breeding. He will never talk or appear inattentive during the performance of any music provided for his entertainment.

When a performer has done his best to please the company, the listeners should express their appreciation. To be niggardly in words of commendation for pleasure given or attempted, is a boorish fault, and as bad, or worse, than over-praise.

Gossip to be Avoided.

All ill-natured and spiteful remarks, all retailing of stories injurious to others, all ridicule of others' peculiarities, are now fortunately put down as "bad form," and forbidden in good society. There is such a fund of material nowadays for conversation, drawn from the current news, from books, from music, art, the drama, or sports, that every person who wishes to succeed socially can easily profit in every way by keeping himself informed on interesting topics to talk about, without resorting to personal gossip at all,

even of the harmless sort, which may often lead on to worse.

Modesty and Good Temper.

One of the chief characteristics of a well-bred person in society is his modesty. This does not mean bashfulness, which is a grievous social defect, to be overcome by determination. But it does mean a person's freedom from boasting, from making himself and his doings the subject of conversation, from wishing to thrust himself forward, to show off, to be heard and seen before others, to "talk shop" continually, and thereby make himself tiresome. These tendencies indicate ignorance, conceit, selfishness, and are therefore, of course, ill-bred.

A most unpleasant trait which spoils all pleasure for the offender himself, and interferes with the pleasure of others, is a disposition to take offense easily, or to feel slighted. A well-bred person never exhibits any feeling of this kind. He knows that a fancied insult is either not meant, in which case he would be silly to get angry; or it is meant, in which case the person offering it is himself a contemptible boor, and his actions deserve no notice.

Making Visits.

In making long stays as a guest, one should remember that the uninvited and unexpected guest is generally a source of inconvenience, upsetting household plans, and disturbing arrangements. Hence one must not expect too warm a welcome if he comes unbidden.

If invited to make a visit, a reply should be given at once. The length of the visit expected is commonly mentioned in the note of invitation. Indefinite invitations are too vague to be acted upon by the person invited. If the time is not set, the visit may prove an intrusion.

No guest should be compelled to stay beyond his time by over-urgency on the part of his entertainers. His own plans would probably be disarranged by such a proceeding. Common sense must always settle the numerous cases that may arise, with their varying conditions and circumstances.

While visiting, the guest should conform to the customs of the household, and the hours kept by them. He should take part in whatever amusement is provided for him, and show his appreciation of the efforts his host makes to entertain him.

Those who entertain guests should see to it that every want, so far as possible, is anticipated and provided for; but the guest should never be pursued and persecuted by attempts to entertain him every minute. Some hours of freedom should be left him in which he may do as he likes.

Cards and Invitations.

The etiquette of cards may seem rather complex at first, but they are such a convenience in modern life that their chief uses should be known by everyone. They stand for personal visits, and are in many cases better than such where courtesy is due, and yet familiarity forbidden. They are sent in when making calls upon a stranger, they are left for each one we call upon in a family, if the number does not exceed three; they are sent with gifts. They are sent in response to invitations to receptions which we cannot attend, and are left in making the usual formal call after a reception or dinner.

The card should be as plain as possible, and engraved, not printed or written. A good stationer can always give information as to the current fashions in size, shape, and other details which vary from time to time.

Invitations should be answered promptly,

and the answer should be as formal in expression as was the invitation itself. If that was contained in an informal note, the response should take the same tone. If the invitation is in the third person, the answer should be framed accordingly.

Some Helpful Cautions.

To those anxious to do their part properly in society, some cautions may be given that will carry even one inexperienced in social ways over nearly all the difficulties, which are, by the way, much more formidable in appearance than in reality.

The first is,—never be frightened. Self-possession, poise, composure,—all marks of the highest form of self-respect,—will not only give a dignity that will keep one from being ridiculous, even when he may chance to make a mistake, but they will also keep him from making mistakes. If composed enough to be watchful, he will be able to see the proper thing to do by noticing what others do whose experience is wider. He will be able to think of the proper thing to say, and not utter inadvertently some rude speech owing to his mental confusion. Courage here plays its usual part in tiding one over the shoals.

The next rule is,—never be in a hurry.

Haste is the source of many mistakes, the cause of confusion and consequent blunders. Do not think of yourself, but try to see what you can do for others, to make the time pass more pleasantly for them. Thus the fatal error of an exhibition either of disagreeable self-conceit, or of bashfulness or shyness, which are generally only self-conceit in another form, will be avoided. "See what the ends of social life are, and that they are not your own figure, or reputation, or popularity, or praise."

Avoid frivolity, and have some pursuit that you follow in earnest. Thus the force of your personality will be increased, your self-respect will rest on a firm basis, you will not need the false and ridiculous support of self-assurance and self-conceit to keep you from stumbling.

Value of Genuineness.

The most intolerable manners in society are those of people who have not the character that must be the basis of goodbreeding, and who assume an outward imitation of good manners. They are generally without intellectual culture, and fail to see how ridiculous is their want of sincerity. The falsity of their

pretensions is recognized easily, and they are called affected.

The popular phrase, "putting on airs," expresses this general recognition of an underbred mind masquerading in the external and badly-comprehended forms of courtesy. Such an imitation is readily detected by the unkind word, the contemptuous look, the selfishness, that will show themselves.

Be genuine, be kind, be watchful, and your shyness will vanish, your blunders will very soon cease. You will find that social relaxation in moderation is enjoyable, that it is just as necessary as work to complete development of character and personality.

The forms of good society are sneered at only by those ignorant of them, by those whose own bad manners shut them out, by those too coarse and rude naturally to see any beauty in delicacy or refinement of conduct.

Maxims.

To listen is to compliment.
Keep thy tongue and retain thy friend.
When in doubt what to do, don't do it.
Man expands his faculties in good society.
A gentleman has ease without familiarity.
When in doubt what to say, say nothing.

Modesty is inseparable from true merit.

To make enemies, talk; to make friends, listen.

Success in society is the result of sympathy.

Punctuality and politeness mark the gentleman.

Behave toward everyone as if receiving a guest.

To a gentleman every woman is a lady in right of her sex.

An empty brain and tattling tongue are usually companions.

Good nature is the beauty of the mind, and is better than wit.

When there is a gap in the conversation, don't put your foot in it.

Men should not talk to please themselves, but those that hear them.

A rule of good manners is to refrain from commenting upon yourself.

Grace is the outward expression of the inward harmony of the soul.

Courtesy is saying and doing agreeable things in an agreeable manner.

Thoughtfulness for others, generosity, and modesty characterize the gentleman.

Questions and Suggestions.

What is meant by society? On what are its rules based? What times should we choose for calls? How will a person show his good breeding in conversation? What hints will be observed in his behavior toward fellow-guests or toward those who entertain him? How is ill-natured talk regarded in good society? What can you find to talk about? What is meant by modesty of behavior? Why should we not be quick to take offense?

What rules should be observed in making visits? How should guests be treated? What are the principal uses of cards? How should invitations be answered? Why should one not get frightened in company? Why should one never be in a hurry? Why should one cultivate earnestness of character? What kind of manners are the worst? What is meant by "putting on airs"? What kind of people sneer at social forms?

What do you understand by a "social bore"? What polite phrases are used in making requests? In apologizing for faults? In offering assistance? When a person is talking to you, what should your manner indicate? What does "repose of manner" mean? Why should it be cultivated? What is meant by the phrase "talking shop"? Why should it be avoided? What kind of people do you like best in company? Why should all arguments be avoided in company? How would you define the

word "gentleman"? The word "lady"? How may social amusements aid our development? Learn five maxims.

XIV.

PERSONAL APPEARANCE AND HABITS.

Cleanliness.

Everyone who respects himself and deserves the respect of others, will be extremely careful in his personal appearance and habits. He will wish to be free from all untidiness and uncleanliness, from all eccentric and offensive tricks in his actions. He will wish his voice to be agreeable, not exasperatingly harsh and grating, and his speech to conform to the best standards in choice of words, in grammar, and in pronunciation.

Cleanliness is one of our most important personal duties, as it is a matter both of decency and of health, and is, besides, an external mark of character. An uncleanly person is offensive to others, and is much more likely to contract and spread diseases.

Purity and goodness are not likely to be found under a foul exterior. "The angels never visit where it is dirty," is an old saying. Good thoughts and noble actions cannot spring from personal untidiness. The first

step upward in civilization is cleanliness. A prime requisite in business is a neat appearance.

In every civilized land soap and water are so easily obtained that there is no excuse for dirty people. When we see such, we feel a repulsion, and instinctively class them as of low grade, morally and socially. Many young people are careless in this matter, and the carelessness of youth, if not corrected, becomes a disgusting exhibition in age. Dirty hands and finger nails, uncared-for teeth, a dingy skin, frowzy hair, are not indicative of good moral qualities, and are offensive to all who see them.

One of the first things to learn is the proper care of the body; to bathe frequently; to brush the teeth thoroughly night and morning; to keep the hands clean and the nails neatly trimmed and free from a mourning border; to brush the hair well daily, and to arrange it neatly. One cannot be too scrupulous in removing all soil gathered in work or exercise as soon as possible after that exercise is over. He will find that in all respects it will pay. Good health will be more certain to ensue, personal comfort will be secured, attractiveness will be added. Besides, such

cleanliness is indicative of good moral qualities. Indeed, to maintain a scrupulously clean exterior will often react upon the mind and character. Greater accuracy and clearness in thinking, greater regard for truth and purity in the moral life, will be the result.

Dress.

Slovenliness in dress is another grievous fault, akin to uncleanliness of body. One can err, of course, in giving too much attention to dress; but the fault of slovenliness is far worse. A boy with soiled collar, cuffs, and handkerchief, or none; with unpolished shoes, spotted clothes, and necktie missing, or on askew; with his hat over one ear like a rowdy, or on the back of his head like a rustic, does not promise well for the future. The business man would look him over, and pass him by as not likely to be worth a trial. He could not expect carefulness and attention to business from one with such an exterior. The poorest can be tidy; his clothes, even if of cheap materials and well-worn, can be cleaned and mended.

Girls are more likely to give attention to dress than are boys; but frequently we see a girl whose untidiness is a source of distress to all who know her. Frowzy hair, badly-ar-

ranged and soiled neckwear, sagging belts, frayed and bedraggled skirts are not symptoms of the womanly purity and delicacy that should be the standard of character for all girls. Neither do such faults as those mentioned speak well for her housekeeping abilities, or for her mental traits.

One habit cannot be too greatly condemned in this connection, because it is in such bad taste, and is frequently, though not always, connected with personal untidiness. That is the wearing of unsuitable finery for ordinary occasions and work, as that of a schoolroom. A young girl bedecked in rattling bangles, showy trimmings, and cheap laces and silks, often the worse for wear, is not a cheering object for a teacher to contemplate. The teacher know from the dress, the frivolity, the lack of goodbreeding, the mental dulness with which she will probably have to contend. Finery is not for the wear and tear of work and travel. The simplest materials and styles are the best for such purposes.

Every girl should give a proper amount of attention to her dress. She should study especially suitability to climate, to the purpose for which the garments are worn, and to the individuality of the wearer. She should

study, too, becomingness in whatever she wears, for it is her duty to look as well as possible.

She should see that all articles of dress are put on neatly and firmly; that she presents from her hair to her boot-tips a "well-groomed" appearance; and she should consult her looking-glass sufficiently to secure such a result. A girl sometimes boasts that she is free from vanity and never looks in the glass; but her appearance generally unpleasantly proclaims the fact without her mention of it.

No girl, except a vain simpleton, will think continually about her appearance and clothes. When once she knows she is properly dressed, she gives the matter no more attention. The well-bred girl never keeps rearranging her bows and ribbons before other people, or fingering her trinkets, or gives evidence of the slightest interest in what she has on, further than, if need be, to protect her clothes from dirt or injury.

Personal Tricks.

There are some personal tricks which are disagreeable even to mention, but which careless people are so often guilty of, to their own detriment and others' disgust, that it seems

necessary to speak plainly, and to enter a protest against such habits.

Scratching the head, or continually feeling of the hair, or face, or neck; inserting the fingers in ears or nose; picking the teeth; biting the finger-nails, are all tricks which are anything but pleasant to see. Some of them are likely to be injurious to the offender. A few minutes before the mirror would serve to show how such things look, and perhaps would help to stop them,—a result much to be desired in the interests of decency.

Spitting, one of the most disgusting habits, should be avoided whenever possible. Most uncleanly, too, is the trick some have of wetting the fingers in the mouth to turn the pages of books or to deal out cards. Cleaning or trimming the nails before others is highly improper. Like other items of cleanliness, it should be looked after privately.

Holding the mouth open is a most injurious habit for throat, lungs, and voice, and always gives one the look of a simpleton. Indeed, physicians tell us that a "mouth breather" is generally mentally defective.

AWKWARDNESS.

When one is seated, the feet should be kept quiet on the floor, not on the rungs of

the chair, nor crossed at the knee. This is another common habit which is not only ungraceful in itself, but also injurious, as the circulation in the great arteries of the leg is impeded by the practice.

The hands, too, should be kept quiet, not constantly twisting or handling things, and all drumming with the fingers should be avoided. Many boys have a most awkward trick of standing with their hands in their pockets, or of leaning up against any convenient support. This gives evidence of a lazy, feeble character.

Another trick which is very tiresome, and indicative of mental weakness, is constant giggling, or laughing and smiling when there is nothing to laugh at. Laughter is right and proper at times, but it should not be incessantly indulged in, nor should it ever be harsh or over-boisterous.

Slamming doors, whistling in the presence of others, fidgetting about restlessly, rocking back and forth, rattling newspapers excessively, are all violations of good breeding, in that they annoy others. "A gentleman makes no noise; a lady is serene," wrote Emerson; it is a sentence to be borne in mind.

Care and Training of the Voice.

The care and training of the voice is a

most important matter. Nothing can exceed the charm of a beautiful voice in speech. Nothing can so exasperate the nerves of listeners as an over-loud, or a harsh, or rasping, or nasal tone.

Many people in certain lines of work, as in the ministry, or teaching, have found their work hindered by a bad voice that rasped and repelled the hearers. Says Mr. Elson, "A pleasant voice is as important in the every-day affairs of life as a pleasant face, or a well-groomed appearance."

If the voice is naturally discordant, it can and should be trained until its worst qualities are eliminated. To cultivate the voice, to use it properly, will keep it from becoming worn and cracked, and will add much to one's attractiveness, influence, and usefulness. It will keep the throat in better condition, and render it less liable to disease.

A low chest voice should be used in speaking. All talking through the nose is intolerable. Screaming to people at a distance, scolding in a high-keyed tone, are not only inflictions on all within hearing, and an evidence of ill-breeding and coarseness, but they are also an injury to the voice and the delicate muscles of the throat.

Voice and Speech Indicate Character.

The voice and the speech reveal, as nothing else can, the real culture of the person speaking. The ignorant person may be irreproachably dressed, and may assume the outward manners of good society; but the moment he begins to talk his speech betrays him. A cultivated accent and correct language will give evidence of refined associations.

"All that you have learned from books, or gained by discipline, goes into your talk, whether you will or not. Whatever quality is in us comes out in this way. Character is revealed; our neighbors find us out; our education is accredited or proved to be spurious, by what we say without thinking." And it is not only what we say that tells for or against us, but our manner of saying it.

Cultivated Speech.

Speech should be deliberate, but not drawling. Too rapid speech is likely to cause confusion both in the thought of the speaker and the understanding of the listener. A drawling tone is exasperating. Speech should be distinct, the vowels given their full force, the consonants unblurred, and the dropping of final consonant sounds carefully avoided. A

careless, indistinct enunciation gives the same effect to speech that untidiness does to dress.

The standard pronunciation of words should be sought out in good dictionaries and used; all affectation and eccentricity studiously avoided.

The words chosen in speech should be simple and clear; a use of long words when shorter ones will do, or of roundabout and swelling phrases to express plain ideas is a mark of affectation. "The highest outcome of culture is simplicity," said Emerson; and this is especially true of speech.

Slang.

As high-flown expressions in conversation denote affectation, so slang words and phrases, on the other hand, denote coarseness, lack of refined associations, and a poverty-stricken vocabulary. Much of the slang in use is objectionable in origin. All of it, no matter how bright and picturesque it may have seemed at first, becomes utterly meaningless by repetition.

Nearly akin to slang is the use of exaggerated expressions, which lose all their rightful meaning by being used too much; we find that overwork has taken the strength out of them when we really need them.

The use of words not authorized by the best standards, or of words in senses not thus authorized, is to be avoided. One should studiously shun errors in grammatical construction, and practise diligently on the correct form,when from teacher, or from grammar or rhetoric, he finds that his speech is faulty in any particular.

Books on these subjects are so numerous, and enter into practical details so minutely, that there is no excuse for blunders in the speech of anyone who desires to improve. If he does not wish to improve, no amount of teaching or advice from others will cure his bad habits.

Importance of Early Training.

In speech, home influence shows more, perhaps, than in any other personal habit. Correct speech learned in infancy never leaves a man. His morals may degenerate, his manners grow careless, his book-learning be largely forgotten; but the "trick of the tongue" of the earliest years remain. Incorrect habits of speech may, however, be corrected by anyone with intelligence and determination. His speech may become a "well of English undefiled," a source of culture for himself and of pleasure to all who listen to him.

Maxims.

Cleanliness is next to godliness.

The apparel proclaims the man.

Speech is the index of the mind.

Clean linen gives moral strength.

True delicacy is solid refinement.

A loud voice bespeaks a vulgar man.

Good taste is the flower of good sense.

Refinement creates beauty everywhere.

If a man be a fool his speech will tell it.

Slovenly attire betokens a careless mind.

A foolish woman is known by her finery.

Excessive laughter shows a shallow mind.

Beauty without grace is a violet without scent.

He is the best dressed whose dress no one observes.

The power of dress is great in commanding respect.

The manner of speaking is as important as the matter.

When taste is purified, the morals are not easily corrupted.

Laughter costs too much if it is bought at the expense of propriety.

Such as are careless of themselves can hardly be mindful of others.

Some people, handsome by nature, have wilfully deformed themselves.

Questions and Suggestions.

In what ways will a self-respecting person look after his personal habits? What two reasons are there for personal cleanliness? How are morals connected with cleanliness? Why should careless habits be corrected? What are the first things to learn? What benefits will follow?

How will slovenly dress affect a boy's business chances? How does untidiness in dress reflect on a girl's character? How does unsuitable finery show a girl's lack of ability? What should a girl look out for in her dress? How should she look when her toilet is complete? What attention should she give to her clothes afterward?

What offensive tricks should be avoided? What awkward positions? Why should unnecessary noise be avoided? Why is the training and care of the voice so important? What tone should be chosen in speech? What injurious practices should be stopped? How do voice and speech indicate character? Why should speech be neither too rapid nor too slow? What kind of words should be chosen? What does the use of slang indicate? What errors should be avoided? Why is early training important?

Contrast a graceful with an awkward person. What reasons can you give against scolding? Against loud laughter? Which will show more quickly a person's real social position,—his clothes or his speech? Why? Have you ever seen an overdressed person? What did you think of that person's character and taste? What is meant by good taste? What will it require in manners? In dress? In speech? Is finery ever appropriate? If so, when? Learn five maxims.

XV.

HEALTH.

Good Health the Basis of Effective Work.

The happiness and usefulness of our lives depend largely upon our health. The body and mind are so intimately connected, the functions of brain and nerves are so dependent upon physical strength, that one of our most imperative duties is the preservation of our bodily health. "The body and soul," says an old writer, "cannot be divided."

Occasionally, to be sure, a vigorous and heroic mind is found in connection with a delicate organization or a sickly body. But this is so seldom seen that it may be laid down as a rule that an impressive personality is a matter of physique; that victory in the world's contest is for the strong, not for the feeble; that rewards for work are obtained by those whose muscles and nerves have the power of endurance.

Strength of will-power, the foundation of successful moral training, the requisite for effective mental work, is usually the result of

physical vigor. This, in turn, depends upon the healthful condition of the blood. Thus nerve-force is traced back to the digestion of food and the circulation of the blood; and the questions of proper food and drink, of cleanliness, exercise, recreation and rest become of great importance. Only by careful attention to these can we secure and maintain the physical conditions which will enable us to develop our powers, and to do our work successfully.

Proper Food.

The lack of nourishing food will cause a poverty of blood that will be weakening to the entire system, and will impair the mental vigor. But in our own land, with its abundant harvests and rich supplies, we are in little danger of suffering from the evils resulting from poor diet. There is more risk of incurring the penalties that are sure to follow over-eating.

Many people eat too much, or too often, or partake of too rich food. A ruined digestion from one or all of these causes is only too frequently noticed. The matter of temperance in eating has already been mentioned, and we have seen that self-control is demanded in this respect as well as in any other matter that affects our morals and our work in life.

A dyspeptic is a miserable creature who

loses much of the pleasure of life himself, whose temper is usually soured or waspish, and whose influence upon others is depressing or irritating.

Gluttony, one of the coarsest vices, brings its own punishment in its train. Not only is the digestive system disorganized, and the victim a sufferer from disease, but the whole nature becomes coarse as a result of continual over-eating. Where appetite has obtained the mastery, all delicacy and refinement vanish from the character. The features become grosser, the appearance unattractive. The momentary pleasure of indulgence is more than counterbalanced by the evil results.

Evils of Stimulants and Narcotics.

Another noticeable source of bodily disease and of moral decay is the use of stimulants and narcotics. Substances which have their place in medicine when used under the eye of a skilful and conscientious physician are taken too frequently for their soothing or exhilarating effects. The habit grows until the victim has become unconsciously enslaved, and health is destroyed. With the loss of vitality following the use of strong drink goes all strength of will-power and ability for work.

The morals become degraded; poverty, crime, and desolation follow in the train of a depraved appetite.

The debilitating effects of tobacco are well known. It lessens the vital energy and retards the growth. So destructive is it of nerve strength, so likely to lead to inaccuracy and inefficiency, that in many lines of work a "cigarette fiend" is now absolutely debarred, while a user of tobacco in any form is at a disadvantage. In athletic training the injurious effects of the narcotic are openly acknowledged, and its use prohibited.

Cleanliness.

Cleanliness is another necessary condition of both moral and physical health. It has already been touched upon in a previous section, so that but little further need be said here. Dirt, disease, and degradation always exist in connection with one another, and the progress of civilization is said to be measured by the demand for soap. Purity of body and cleanliness of apparel are indicative of and conducive to purity of morals. The germs of disease are less likely to obtain a foothold in the thoroughly clean household, or the system of a scrupulously clean person.

Exercise.

Exercise is essential to the development of any power or organ. Unexercised muscles grow weak and flabby, sinews lose their strength, joints grow stiff with inaction.

The best exercise is that which is taken, not for itself alone, but for the pleasure which it gives in other ways. Hence the value attached to walking, horseback riding, rowing or sailing, swimming or skating, where something beyond the exercise is the chief end in view. The out-of-door games requiring skill afford the pleasure of exercise heightened by competition; and golf, football, tennis, and similar sports, have their devotees.

In these the value to the player lies not so much in the muscular exertion as in the opportunity they afford for an outlet for our natural combativeness. Symmetrical development is neither their object nor their result. Yet they give a zest and enjoyment to exercise that might otherwise be regarded as an irksome duty. In all these games those are most beneficial as exercise which give the freest use of the greatest number of muscles. But, in all, there exists the possibility of over-exertion in the excitement and the desire to win; and, if

too violently indulged in, the result may be physically disastrous.

Systematic gymnasium exercises, though lacking in freedom and the exhilaration of the open air, are beneficial. When engaged in under competent supervision they possess the advantage of scientifically correcting defective development and securing symmetry.

If it be borne in mind that the chief object of exercise in any form is to keep a sound body, through which a sound mind can work to advantage, and that too strenuous exertions defeat this very object, there will be little danger of athletics being carried too far. Common sense will tell us that only evil results can follow over-fatigue and exhaustion; that too much excitement wears out the nerve-system, and that moderation in exercise, as in everything else, is the only safe rule.

Necessity of Rest.

Rest is as necessary to our well-being as work and exercise. Late hours devoted to social amusements deprive one of needed rest, and further injure the system by undue excitement. Nerve force is exhausted, the hours of sleep shortened, the next day's work undertaken in unfit bodily condition. If such a

course is kept up for any length of time, broken health is sure to be the punishment, and all capacity for both pleasure and work vanishes.

Especially during youth should such a course be restrained. School-work very seldom breaks down the constitution of boys and girls, notwithstanding the many assertions to the contrary. In the majority of the cases of nervous breakdown reported and laid by an accusing public to "crowded curricula" and "over-study," the injury received is due rather to late hours in premature society. A more careful investigation will place the responsibility where it belongs, and will indicate the means of prevention.

With the ambitious another danger sometimes threatens,—that of overwork. To such a person, life becomes a great race in which the only ambition is to win the highest stakes in fame or money. Recreation, comfort, rest, health, all are sacrificed. When at last the victim attains his desire, he finds too often that it brings him no pleasure, because of the misery he endures from a diseased frame, shattered nerves, and a broken constitution.

The precept of moderation applies to work as well as to everything else in life; no one has the right to misuse or abuse his strength in the

pursuit of personal desires, whether in pleasure or work.

Sacrifice of health or even of life may sometimes be demanded as a duty to others; but the primary duty to self is the preservation in as good order as possible of the physical machine given us for the doing of our life-work.

He who follows the plain rules of hygiene in the matter of food and drink, who breathes plenty of fresh air by night as well as by day, who is cleanly in his personal habits, who exercises regularly, who takes his pleasures in moderation, who gives the needed time to rest, will keep his body in good condition, his nerves strong, his temper cheerful. His work in life will be better done, both for himself and others.

MAXIMS.

The first wealth is health.

When wine is in, wit is out.

Enough is as good as a feast.

Employment is nature's physician.

Where reason rules, appetite obeys.

Health exists with temperance alone.

He that wants health wants everything.

The mind is aided by the body's purity.

Work should lead to high and noble leisure.

Rest sweetens labor and prolongs a man's life.

Grape juice has killed more than grape shot.

Abstinence is the great preventive of disease.

More men are drowned in drink than in the sea.

To preserve health is a moral and a religious duty.

Water, air and cleanliness are the chief medicines.

Ignorance has shortened more lives than the sword.

Drinking water neither makes a man sick nor in debt.

Good health is a present from heaven; but it must be earned.

To remain healthy we must eat temperately and sparingly.

A strong mind in a weak body is like a good knife-blade in a bad handle.

That man is unpatriotic who cherishes no love for his country and takes no interest in baseball.

QUESTIONS AND SUGGESTIONS.

Why is it a duty to preserve health? What is

the effect of physique on success? How are will-power and health connected? What evil results follow over-eating? How does dyspepsia affect the temper? What is the effect of gluttony on the character and appearance? Mention the evil results of indulgence in strong drink. Why is the use of tobacco objected to? Why is cleanliness necessary?

What is the best kind of exercise? Why are out-door games of skill valuable? What dangers should be avoided? What is the especial value of gymnasium exercises? What is the chief object of exercise? Why is rest necessary? What is the chief cause of break-down in school? What is the effect of overwork?

What is the primary duty to one's self? Is it ever necessary to violate this law? What is the effect of obeying the laws of health? Do you know of any cases where health has helped a man to succeed? Where bad health has hindered success? Have you known any instances where cigarette smokers were objected to in business? How many reasons can you give for regarding walking as one of the best exercises? Learn five maxims.

XVI.

SELF-CULTIVATION.

Two Kinds of Education.

It is said that "every person has two educations,—one which he receives from others, and one, more important, which he gives himself." The education received in school and college is but the beginning of one's training. It opens the only way into the new fields for the mind. It offers a choice of pursuits, and shows the best method of reaching desired results. But the traveler must take the steps for himself in the pathway he chooses. The degree of cultivation attained depends on individual will-power and effort.

The graduation from any prescribed course is only the "commencement" of one's career, when outside assistance in training is withdrawn, and personal energy must carry one forward. Indeed this lesson of the importance of self-direction in the right way cannot be learned too early. To realize how incumbent a duty it is to make the most of our powers, so that we may become helpful forces

in society, is the first step in making life worth living.

No one is too dull or too deficient in talent to improve, to make progress even when hampered by unfortunate conditions. Our duty is to do the best we can under the circumstances in which we are placed. It is to make the most of our talents, mental and physical, with which we are endowed. It is to live up to the highest ideal we can form. If we do this, no more can be expected of us.

Training Must be Symmetrical.

All the parts of our nature, our bodies, our minds, our morals, must be trained. If any one of these is developed, and the others neglected, the result is a one-sided character. An athlete or a savage, developed only physically, is not the best ideal of a complete man. Neither is the moral enthusiast, who has neglected his body and left his reasoning powers untrained. Nor is it even the pale and unhealthy student, who has cultivated only his intellect.

Moral Cultivation.

In moral training the work begins with the learning of sound principles. These principles are the summing up of the experiences of the human race through past ages.

Men have been trying from the beginning to find out how to live wisely; and the results are formulated in the standards put before us by the highest authorities. The wise learner will heed these. He will not endanger his safety by opposing his own notions to the recognized code of morals any more than a sailor would try to devise new courses along a dangerous coast. The virtues and vices are already decided on, and principles of right and wrong are fixed. Our part is to apply these principles to the ever-changing conditions of our daily lives.

Many complex questions of duty may arise, but an enlightened conscience will help to settle all the difficulties in accordance with justice and right. To train our conscience, therefore, to a sensitiveness to right and wrong, to render it enlightened, sympathetic and charitable, to make a love of right habitual, is the chief demand of self-culture in morals.

We can, too, under self-guidance, cultivate the fundamental qualities essential to any successful work. It is our duty to see to it that steadiness of purpose, thoroughness, and accuracy become inherent in our characters.

Intellectual Cultivation.

But beyond these qualities, which are the

basal stones of intellectual strength, there is the attainment which is commonly understood when we use the word "cultivation" in connection with human life. This is a knowledge which comes through familiarity with nature and art, with books and life. This knowledge is elevating and refining in its influence. It broadens ideas, and gives a wider range of interests and sympathies. It links its possessor more closely to other men and to the world he lives in. It creates liberality and tolerance, and makes life infinitely more pleasurable.

This cultivation may come from association, or it may come from books. Mere knowledge gained from study we call learning; that gained practically from experience of life is called wisdom. The cultivated man is one who has made both of these yield the richest treasures they contain. He is familiar with "the best that has been thought and written by mankind," and has made it a part of his own being. He has learned to appreciate beauty in nature and art. He has acquired refinement, and has learned toleration and charity.

Such a degree of cultivation is largely attainable by one's own efforts. The most favorable surroundings, the most careful training, the widest travel, advantageous as these are,

may aid intelligence. But that will not bring real cultivation to one whose mind is too coarse or too frivolous to co-operate and do its share toward assimilating the enriching material and making it a part of his own nature.

On the other hand, one with a spirit naturally desirous of improvement may, without the aids furnished by association and early teaching, train his own capabilities, quicken his perceptions, refine his nature, until a genuine culture is the result.

But it must be remembered that mere information is not cultivation. One may know an infinite variety of facts on many subjects, he may have an exhaustive knowledge of some branch of learning, yet he will still be uncultivated if that knowledge has not made him better in character, more tolerant in thought, more refined in manner.

A Love of Nature.

One element of the cultivated mind, and one which some great modern authorities would place first as being the root of "the four great branches of culture,—religion, science, art, and literature,"—is a love of nature. If we can picture to ourselves a world without the beauty of the sky, the sea, the mountains, trees or grass, flowers or birds, we shall

see how wretchedly dreary life would become. We shall realize in some degree how refining and softening an influence the constant association with nature unconsciously exerts over a spirit which is at all sensitive.

Now, the marvels of nature can be observed and studied by all. The more we know of her processes the more powerful becomes her influence over us. It is a curious fact that coarseness and indelicacy are almost impossible in a real lover and close student of nature. An elevating influence seems to emanate from the study of even the commonest birds and flowers, or from a genuine admiration of beauty in landscape. This elevation is seen in the character.

Ruskin says that "when the love of nature is absent from any mind, that mind is, in many other respects, hard, worldly and degraded." Certainly, a lack of appreciation of natural beauty is a mark of obtuseness and coarseness.

Everyone may cultivate in himself a love of nature. He may, indeed, acquire a fund of useful knowledge regarding natural objects that will give much refined pleasure to himself and to others by using his powers of observation and appreciation. The more his knowledge increases, the keener will be his

admiration of the wonder and beauty of the world he inhabits.

Books as Friends and Helpers.

Another source of cultivation is found in books. One great advantage in these lies in the fact that here we may choose our own associates, and that when good, their companionship is more helpful than any other. Not always may we meet and converse with the people we would like to know. But it is always possible to obtain good books, into which the authors have put their best thoughts; and these authors through their works become our guides and our best friends.

They will, as one writer observes, "keep up our hope, awaken new courage and faith, soothe pain, give an ideal life to those whose homes are cold and hard; bind together distant ages and foreign lands, create new worlds of beauty, and bring down truths from Heaven."

Besides this cultivating and refining power possessed by good books, and the added beauty they provide for our lives, they have other uses. We may, by the improvement of leisure time, gain from them a knowledge of practical subjects that will advance us in the path of life we have chosen. They will help to fit us

for work of a higher grade or for a more advantageous position.

He who is bent on self-improvement, elevation and culture, who is willing to use his time for this purpose rather than to waste it in frivolous or questionable amusements, will find in books the most direct, accessible, and pleasurable road to the accomplishment of his wishes.

Trashy Books Should be Avoided.

In reading, one should never be afraid to read books that require a little thought. Reading merely for recreation is well at times, but to make amusement the sole end in reading is to weaken the mind rather than to strengthen it. As a consequence, all reading except the most frivolous stories becomes at length distasteful, and all hope of mental culture vanishes. The mind can be trained, like the muscles, by exercise, until a far greater degree of enjoyment will be felt in work at first thought difficult and uninteresting, than in the silly or trashy stories that are read merely as a pastime.

One should, of course, read much along the line of his own work and interests. He will thereby find both the work and the reading grow in delight and dignity. But he should

also broaden his mind by reading on various topics. To know one subject thoroughly, and to be well-informed and intelligent in regard to other subjects, is the standard to be reached.

History, biography, travel, science, all these contain so much of informing interest, and are presented nowadays in such attractive forms, that we can find as much pleasure in those topics as in the novels which form so large a proportion of the works offered to the public.

Novels and Poetry.

Novels are, of course, the most popular form of reading. They are, in their best form, often recreative, broadening and inspiring; but they should be selected with the greatest care, and not made the staple of one's reading.

Another branch of literature too much neglected by many is poetry. Its imaginative power and its noble ideals make it inspiring and uplifting. Its rhythm and harmony render it pleasurable. One's mind and ear may be trained to appreciate the harmony of verse; one's soul may be trained to receive its messages.

It is a part of our duty in self-cultivation to seek the ennobling influences that come from

a reading of the best poets. Here, as in other departments of literature, the eminent critics will help us to become good judges, and to give our admiration to that which is really good.

Too Much Reading Harmful.

A caution must also be given against the reading of too many books, and against reading too rapidly. One thus receives but little mental nourishment. What is read in this way makes but an indefinite impression. The mind becomes clogged with more than it can digest, and a sort of mental dyspepsia is the result. Much more cultivation will be obtained from reading carefully a few well-chosen books than from the rapid perusal of a great number.

Moral Influence of Books.

It should be remembered that reading affects the morals as much as it does the mind. Hence, it is our duty to avoid any moral taint that may come through books,—to see to it that what we read has a healthful influence on our moral life.

Our taste, too, may be improved or corrupted by our reading; and it should be our aim so to train our powers of enjoyment that

we delight only in the best. So numerous are the books that are really worth our while,—so helpful, informing and elevating are they,—that he is greatly to be pitied whose taste leads him to the trashy or injurious books that weaken the mind and corrupt the morals. For such a one there is but little hope. The lives of many boys and girls have been completely wrecked by such books as many read. In all matters of conduct and cultivation good taste will settle questions rightly; bad morals, bad manners, poor literature, are in such bad taste that the self-respecting person will always avoid them.

Love of Beauty and Harmony.

Another mark of the cultivated person is a love of beauty and harmony as manifested in pictures, statuary, architecture and music, and in the minor matters of dress, surroundings and behavior. One may live far removed from great centres where art galleries open their treasures to the public, and the works of the great musical composers may be heard; yet one may, through books, become well informed regarding the most celebrated of these productions. He may learn the fundamental principles of æsthetics. He may apply the rules of good taste in his own behavior and

surroundings. He may avoid all taint of coarseness and vulgarity, which are evidences not only of ignorance, but of a lack of ability to appreciate beauty in anything.

A love of beauty in its true sense redeems from the charge of vulgarity even the least favored in opportunities. A person may be very ignorant of the ways of the world and yet manifest the delicacy and refinement that spring from native good taste, kindly feeling and hatred of sham.

Refinement in Speech and Manners.

Perhaps the mark that most surely indicates the thoroughly cultivated person is his use of his native tongue, his pronunciation, his choice of language, his voice. He may be very well informed, as has been said before, and yet be uncultured; and this lack is sure to reveal itself in his speech and intonation.

His behavior is another sure indication of the degree of culture attained. Rude manners and coarseness are impossible to the cultivated person. Good taste and simplicity will mark his conduct, his dress and all his belongings. Display, showiness, obtrusiveness, he shrinks from, as vulgar and mean. All sham and affectation disappear in the presence of

that combination of knowledge, wisdom and good taste that we call culture.

When by steady self-discipline and study we have reached the highest measure of development possible to each of us, life will become more simple and beautiful, more enjoyable and better worth living for ourselves and for all who may come under our influence.

Maxims.

Speech is the picture of the mind.

Bad taste is a species of bad morals.

Ignorance is the mother of impudence.

There is no friend so faithful as a good book.

Who knows he knows nothing knows much.

Every man is the architect of his own fortunes.

Nature keeps the heart awake to love and beauty.

The wisdom of nature is better than of books.

No capital earns such interest as personal culture.

He who has many books needs no other company.

The young should be made sensible of nature's beauties.

The true university of these days is a collection of books.

A man cannot live a broad life if he runs only in one groove.

The books which help you most are those that cause you to think.

There is not much to a man who is not wiser to-day than yesterday.

Education cannot create, it can only help to bring to light the hidden life.

As we cut and then file, as we carve and then polish, so should we cultivate ourselves.

Education begins the gentleman, but reading, good company and reflection perfect him.

He who has books will never lack faithful friends, counsellors, companions and comforters.

The youth who does not look up will look down, and the spirit that does not soar is bound to grovel.

Questions and Suggestions.

What two educations do we receive? What can the school and the college do for us? What does a school "commencement" mean? What is our duty in the matter of self-cultivation? Why should training be symmetrical? Why are the accepted moral

standards authoritative? Why should the conscience be trained? What fundamental qualities should we cultivate?

Why should intellectual culture be as broad as possible? What is the difference between learning and wisdom? What are the characteristics of a cultivated man? How is such a culture to be obtained? How does cultivation differ from information? Why should a love for nature be cultivated? What is the effect of nature-study on the character? What is indicated by a lack of appreciation of nature?

Why are books of special value in self-cultivation? What power do they possess? How can they help worldly success? Why should trashy reading be avoided? Why should our reading have a wide range? What kind of novels should be read? Why is the reading of poetry beneficial? Why should we not read too much? How do books affect our morals?

How is taste connected with morals? How may we cultivate a love of beauty and harmony? From what do delicacy and refinement grow? How do speech and manners reveal our cultivation? What is the effect of thorough self-cultivation? In what lines should school children read? What books have you read that made you wish to be better and nobler? Learn five maxims.

XVII.

THE DUTIES OF CITIZENSHIP.

Importance of Training for Citizenship.

We have seen in the previous chapters what are the elements of a worthy character, what the manners and habits should be, and how a person should secure health and development of body and mind. We have seen that good habits and courteous manners will help to success in life. The value of good health, and the pleasure and usefulness of continual self-improvement have been pointed out.

We have considered all these things as they relate to the good of the individual, and help to bring about his own personal success, or as they may incidentally affect those most nearly associated with him. But there is a larger view to be taken. There is a wider interest to be considered. We must now look at the character of the individual as it relates to society at large, to the community and the nation of which he is a member.

The training of worthy individual character is a noble end in itself. But the training for citizenship, for living with continual re-

gard for the interests of great numbers of our fellow-beings, is farther-reaching in its results. Says one writer: "The noblest principle in education is to teach how best to live for one's country."

In our own country, especially, the duties of citizenship are of the greatest importance. Here, every man exercises a sovereign power in the vote which he casts, and he should never fail to cast it for the best interests of the community. Here the government is of the people, by the people, and for the people. Here the government, whether in the city or in the nation, is as good or as bad as the people choose to make it.

In this country, then, citizenship of the highest type is needed, not only in order that the individual may vote for good and honest men and measures, but that his personal influence may be used to get others to do the same. The general good of the community, the well-being and safety of the nation, depend upon the intelligence of its citizens.

Patriotism.

The sentiment which animates all true citizenship is love of one's native land. This feeling, which we call patriotism, is implanted

in every heart. We feel an affection for the country with which we connect all our earliest experiences, and around which are entwined the closest of our affections for family and friends. We cherish its customs and days of remembrance, the meaning of which was impressed on us in our youth. Patriotism is thus a sentiment made up of many other emotions. It is wider in its scope than any of them.

Patriotism is felt by the inhabitants of every country, irrespective of its wealth and importance. In a remote and barren island like Iceland, among the snow-covered mountains of Switzerland, on the bleak plains of Finland, the fight with nature is incessant, the conditions of life are hard, and poverty is the lot of most. Yet in these regions the love of country seems even more intense than elsewhere, and emigrants from them look back to their early homes with a longing that we sometimes find hard to understand. There lived their fathers and mothers, there the earliest friendships of childhood were formed, there the earliest expression was given to thought in the dear tongue of home. Its language always seems more beautiful than any other, its songs sweeter than others, its memories more delightful,

We hardly realize how strong is this complex sentiment within us, until we find ourselves in a strange land, or sailing on distant seas, and suddenly catch sight of our own flag, waving, perhaps, over an embassy in a foreign capital, or floating out from a passing vessel. Then a great feeling of love and joy springs up at the sight of the Stars and Stripes, tears fill the eyes, and even the most callous and worldly are touched with an emotion such as nothing else could incite.

This feeling is one manifestation of the great principle of justice. It is, as are all duties, an obligation.

The Idea of Citizenship.

But citizenship means something more than the impulsive and natural love of country which we call patriotism. This love will be an inspiration to the true citizen, and will lead him to assume gladly and conscientiously the responsiblities imposed upon him. To understand and to perform the duties of citizenship is to carry the sentiment of patriotism into practical effect.

The idea of citizenship grew up from the association of people who were obliged to live together in communities. Their common in-

terests demanded protection. They had to come to some agreement that would be for the good of all. So government arose, and with it the idea of duty toward it, of obedience, of regard for the rights of others, of work for the general good.

Duties to the Home.

The simplest form of this common life, with its mutual interests and responsibilities, duties and rights, is in the family. Here the first lessons of obedience are taught and the idea of the rights of others is impressed. Here a larger liberty is gradually given to the children as they show themselves capable and deserving. Here, too, each must share the work and responsibility. Each is required to perform certain duties. Whatever one may do that annoys the rest is promptly checked. Disobedience to the rules of the household is punished.

Thus the family is the beginning of all law and order and the fountain-head of civilization. In its life we plainly see the germ of the more complex government of the community. Upon the homes of the people depend the morality and prosperity of the nation. Well-ordered, peaceful, united families are the basis of all

social order. They are the foundation stones on which the great structure of our government has arisen. It is the duty of each member of the household to help make the home what it should be.

Duties to the Community.

When we speak of a community we mean a number of people living in the same place, under the same ordinances. This community may be scattered, as in a township, or more closely united in a village or borough, or it may embrace large numbers and more varied interests, and be incorporated as a city. In every case it is the duty of each individual to work for the good of the community as a whole, and for the welfare of all the other members. Here, as in all the relations of life, kindness and unselfishness should be the guiding principle of action.

This unselfish interest in whatever concerns the public welfare is called public spirit. It means that we consider the affairs of the community our affairs, and we are just as willing to give our time and our work to better its condition as we are to work for our own gain. It means that we shall be ready to give our money and to use our influence to

help along every good cause that will benefit our town morally, intellectually and politically. It means that we shall be broad-minded enough to support all schemes of improvement.

Public spirit will give a community better highways and bridges, better lights and sewers. It will improve schools and endow libraries. It will liberally support hospitals and asylums. It will viligantly watch over the morals and health of the people, and will vigorously repress crime and violence. It will make and keep the public service honest and efficient.

Selfishness and apathy in the citizens are the worst foes of good government. If these unworthy feelings are general, if those people who feel no interest in anything but their own narrow concerns are in the majority, they will mar the reputation and hinder the growth of their community. Eventually they will lose by their selfishness, for the conditions in which they live will become less safe and pleasant.

The true citizen will always work to raise the general tone of his community. He will everywhere try to kindle a sentiment against wrongdoing and to enforce the right. He will try to improve the social life of his town. He will help the poor. He will use his talents for the good and pleasure of others in clubs

and societies. He will always work for clean and well-shaded streets. He will encourage civic pride and benevolent enterprise. He will never encourage the putting up of tasteless or inadequate public buildings because they are cheap.

Even boys and girls, though their influence may not be great, may do something to show their public spirit. They can at least help to keep the streets neat and clean. They can beautify their own premises with flowers and vines. They can help to plant shade trees. They can keep from defacing public property in schools and elsewhere, and can hinder others from destructive mischief. Whoever does his part toward making his town more attractive, or those who live in it happier, is training himself for the best kind of citizenship.

The good citizen will make himself acquainted with the regulations and ordinances of his local government. He will find out how its machinery works. He will know who its officers are, how the positions are filled, and what duties are attached to each. He will ascertain how the taxes are raised, and for what objects they are spent.

A knowledge of public affairs, and an unselfish interest in the general welfare of the

community, will help to raise the tone of citizenship within its limits. The citizen who thus does his duty will find not only his own comfort increased by the better conditions, but his own powers will broaden and develop with the widened opportunities. The satisfaction he will feel, and the gratitude of others, will be a sufficient reward for his work in the public behalf.

Duties to the Nation.

By a nation we mean all the inhabitants of a country united under one government, and having an independent and distinct political life. The people may be of one race, or, as in our own country, descended from many different races. Yet, since they all lead a common political life, have common interests, and owe allegiance to one government, they constitute in the world that separate force which we call a nation.

To this nation all who share its benefits owe duties. The naturalized citizen, as well as the native-born, is bound to support the government and to stand by its symbol, the flag.

Patriotism, as has been said before, is a moral obligation, even if our country had done nothing for us. But gratitude, one of the strongest emotions, becomes imperative in this

matter, because whatever we are, whatever we have, whatever makes life agreeable, comes to us from our country and our government.

It has granted and guaranteed to us our freedom; we are sheltered under its laws. It affords us protection against foreign invasion, and protection against crime. Its citizens have toiled for us on farms, and in mines and factories. They have constructed for us highways and bridges and railroads. They have given us schools, from the free kindergarten to the university. They have provided for us facilities for communication. They have brought us necessary goods through commerce. They have built libraries and churches. Who would not feel a sentiment of gratitude for so many benefits, even were there lacking the natural love of country awakened by early associations ?

This feeling will be expressed not only in words, but in deeds. In time of war, whether to repel an invader or to crush a rebellion, only a craven and traitor would refuse to bear arms in defense of his country. The brave man will face danger, will shed his blood, or will sacrifice his life in the service. Our national roll of honor is bright with the names of heroes who have thus bled and died, and their memo-

ries remain as an inspiration. We know from their example how noble it is to love country better than self.

In time of peace, too, there are deeds to be done by the brave and patriotic man. There is justice to be secured. There is a lofty standard of public morality to be maintained. There are improvements to be made. It is every man's duty to see that wise and just laws are made and properly administered. It is his duty to prevent, as far as he can, any corruption in office. It is his duty to diminish, by every means in his power, the causes of discontent among the poor. It should be his constant aim, and one for which he is willing to do active work, to make and to keep his country really the best, and its people really the happiest in the world.

The true citizen will do all that he can to carry out the objects so nobly set forth by our forefathers in the preamble to the Constitution. He will do his part, however small that part may be, to "establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty for himself and his posterity."

The splendor of our past achievements,

the deeds of our heroes and patriots fill us with pride as we look over the wonderful record of our past. Our country's growth, its message of freedom to all people, its civilizing influence over less efficient nations and barbarous tribes, mark it as the greatest world-force of the twentieth century. Let us see to it that we uphold its banner, and by our characters and our work, prove ourselves worthy citizens of the noblest of the nations.

MAXIMS.

The noblest motive is the public good.

Voters are the kings who rule the nation.

The fireside is the seminary of the nation.

The nation is merely an extension of the family.

A nation is made great only by worthy citizens.

Hold your country in honor, reverence and awe.

Every man in politics wields a power for good or evil.

Nothing that is morally wrong can be politically right.

He who is false to his friends cannot be true to his country.

A country cannot subsist without liberty, nor liberty without virtue.

Every man should be ready to do his part in serving the community.

Let our object be, one country, one whole country, and nothing but one country.

Questions and Suggestions.

Why is training in citizenship so important? What is the noblest principle in education? Why are the duties of citizenship especially important in our country? Why is lofty citizenship needed? What is the nature of patriotism? Give examples from other lands. How may we realize the strength of patriotism? How is patriotism related to citizenship?

From what did the idea of citizenship grow? What is the simplest form of government? How is the family related to the state? What do we mean by the community? By public spirit? What will public spirit do for a community? How do selfishness and apathy affect a community? What is the work of a true citizen? What can boys and girls do for a community?

What knowledge should a good citizen have? What will he gain by unselfish work? What do we mean by nation? What classes owe duties to the nation? Why should gratitude make us good citizens? How will our gratitude be expressed? What is a citizen's duty in time of war? In time of peace?

What duties are implied in the preamble to the Constitution? Why should we be proud of our country?

Mention some worthy examples of public spirit in your community. Mention some ways in which you can work for your community. What are the chief elective offices in your community? Who fill these offices? What are their duties? What was done with the taxes raised in your community last year? Mention some noble examples of patriotism. Learn five maxims.

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